

REFORMED CHURCH MESSENGER

BOOK NUMBER



PHILADELPHIA, NOVEMBER 27, 1930

ONE BOOK A WEEK

THE FIGHT FOR PEACE

At last we have what has long been greatly needed, an exhaustive history and survey of the whole movement to substitute peaceable methods for war in the settlement of international disputes. The writing of such a book required one who could give years of scholarly research to the subject; who is thoroughly familiar with world politics, past and present; who is a student of philosophy; who has himself been intimately associated with the modern peace movement; and, finally, one who writes in lucid, human, style that will give to the great subject of peace popular appeal. At last the man has come in Devere Allen, and he has given us the book for which we have all been waiting: "The Fight for Peace" (The Macmillan Company, New York).

It is a monumental work of 740 pages (not big and cumbersome because printed on paper like India paper in its texture), but everything is here. Mr. Allen must have spent many years of research before he wrote this volume, and he has evidently read every book ever written on international and racial relations as well as the great literatures of the world—there are over 800 quotations here from all times and places—and Mr. Allen must also have followed all the journals of the world during the last ten years. I refer to all this here not only because of its meaning for the book, but because of my delight at finding a man who knows everything about his subject. Real scholars are so rare—men who know everything and have read all the books ever written, as had Macaulay, Morley, Jonathan Brierley; as have Dean Inge and Bishop Gore. But Mr. Allen can rejoice over the fact that the ten years he has spent upon writing this great book have conferred an inestimable benefit upon all who shall have any part in working for the new international order

during the next ten or twenty years. For not only will every preacher, teacher, editor, statesman, student in school or college, find inexhaustible resources here for all he may wish to write or speak, but everyone who may happen to read this book—and I hope thousands will read it—will find real encouragement, and have his faith greatly strengthened in the upward trend of civilization. I have myself been writing and speaking on the subject of international peace for thirty years, and thought I knew about all there was to know about it, but I will confess that in the reading of this book I continually found myself in new and untrodden fields.

As I intimated, the book covers everything and abounds in excerpts from old and forgotten books, which excerpts are themselves of extreme value and we thank Mr. Allen for incorporating them in his text. The book falls into five divisions. First we have the history of the peace movement since 1815, with special reference to its growth in our own country; secondly: we have a survey of the activities of all agencies, general, educational, religious, and political working for peace with estimates of their influence and achievements; thirdly: we have an analysis of all the existing peace machinery—Leagues, Courts, Locarnos, Arbitration Treaties, Peace Pacts—everything—a most informing and valuable section, a book in itself, and a *sine qua non* of every peace worker; fourthly: several chapters devoted to the philosophy, reasonableness and prospects of the endeavor to substitute peace for war, and, finally: chapters answering all the objections ever brought against peace, and also answering those who believe it is impossible of achievement in this world. (Some people, I imagine, think that war is such a fundamental instinct of human nature that it cannot be eradicated even in heaven—at least they argue that way.)

This book is so valuable that I cannot forbear giving in some detail the subjects treated. Among them are these: The Religious Urge to Peace; A Greater "Great Illusion"; Repentance Ltd.; Twin Wars:

"Aggressive" and "Defensive"; Toward Union of the World; Arbitration's Long Career; Human Nature vs. Human Nature; The Battleground of Economics; War as an Outlaw; Arguments of the Fight for Peace; Women in the Fight for Peace; The Military Juggernaut; The Fight for War; Uphill—and Down; The Perennial Quest for Unity; The Responsibility of the Radicals; Peace Tactics for the Present Day; The Pacifist Inheritance; The Newer Peace Dynamics; Creative Peace.

I have not space on this page to examine the positions taken by Mr. Allen himself. He is, as those who read "The World Tomorrow," of which he is an editor, know, a rather thorough-going pacifist, and he expresses his own opinions vigorously all through this book. Like others of us, who on the whole are sympathetic with his position, he is, perhaps, a little hard on those who supported the last war. It was a terribly difficult position in which many people found themselves, and some very radical peace people—brave people, too—could see no way out, once in the war, but to go forward. But Mr. Allen does well, in his extremely illuminating chapter XIX: "Uphill—and Down," to point out how easily dozens of great peace organizations and foundations and hundreds of peace prophets preached peace ardently and effectively for years and, when the great crisis came, became ardent supporters of the World War. It is a solemn warning. Mr. Allen—and many with him—wonders what might happen should the same crisis come again. It should be remembered, however, that those who supported the last war, have now more grounds on which to oppose our entrance into any future wars. We have machinery for peace now far beyond what we had in 1914, and we have our government solemnly pledged not to resort to war in the settlement of any dispute. If our government should at any time begin to talk war all peace-loving people could say: "We will not support you, for you are breaking your pledged troth with the nations. We cannot support even our own country in a lie."

Frederick Lynch.

UNIFIED APPEAL ON GOLDEN RULE SUNDAY

The eighth annual observance of International Golden Rule Sunday will be marked by a combined unified appeal for the relief of the world's neglected underprivileged children. Ten outstanding national organizations and committees are this year urging the observance which has been extended to include Golden Rule Week, December 7-14, when funds will be asked to meet acute needs in every section of the world.

The organizations are: The Golden Rule Foundation, Porto Rico Child Feeding Committee, The American Friends' Service Committee, China Child Welfare, Inc., India Child Welfare Committee, Central Bureau for Relief in Europe, Mexico Child Welfare Committee, The Friends of the Mountain Children and The Council of Women for Home Missions, which is represented by two departments, one for work among Child Migrants and the other among Indian children.

In order that secular groups and organizations and Jews as well as Gentile may observe the "holiday for giving," Golden Rule Sunday, which falls on December 7, has been extended to Golden Rule Week, ending on December 14. The date will be observed internationally and will mark the eighth year in which this period has been set aside to think of the unfortunate and the suffering and to make a contribution to their relief. The holiday is sponsored by The Golden Rule Foundation of New York, which allocates the funds, through its Committee on Research and Survey, the chairman of which is Bishop Francis J. McConnell.

The areas of need for which the several organizations are urging relief encircle the globe and include China with her millions

of innocent victims of war, famine and destitution; India with age-old wrongs of caste and poverty and child marriage and the newer economic exploitation in great

THE BIBLE

Is the most beautifully worded book
In all the world—

It is the mind of God—

It is past, present and future history—

It is full of hope for the Christian
And the sinner alike—

It is the Word of God,

The only God from everlasting
To everlasting—

It is peace and comfort to those
In sorrow and loss—

It is sought after by all nations!
America thinks she knows the Book—

And thus it is kept on a shelf,
Covered with dust—

A little boy finding the Book
Brushed it clean—

Then he asked his mother,
"What book is this?"

Her answer was, "Oh, that
Is God's Book."

The boy replied:

"Why don't you send it back to God?
You never read it."

The Bible is a story-book

Most interesting to children—

Cannot we get back

To reading the Bible as of old?

At eighty years, I can still hear

My father's and my mother's voices

In prayer, and reading, and song

At the family altar—

How it lifts me over the hard places!

Mrs. M. J. Thompson.

Frankford, Pa.

mill centers; Europe with thousands of uprooted families, many of them refugees from Russia where family life is discouraged as a weakness; Mexico with her problems of illiteracy, plus poverty; Porto Rico in economic distress for many years with the childhood of the Island paying the toll in undernourishment and physical handicaps; and, in our own country, three outstanding groups of children whose rights have, for the most part, gone unchampioned; the million children in the Southern Mountain district, the 200,000 Child Migrants who follow the crops from one section to another, harvesting fruits and vegetables at the expense of education, home life or decent living conditions, and the 76,000 American Indian children of school age, 30,000 of whom are in Government boarding schools, which recent Senatorial investigation has revealed have given them neither proper nor sufficient food, adequate education nor training for earning their living.

The work for Migrants and American Indian children is carried on by the Council of Women for Home Missions. The Friends of the Mountain Children are represented by a group of outstanding men and women, with President William J. Hutchins of Berea College as chairman. Governor Theodore Roosevelt is honorary chairman of the Porto Rico Child Feeding Committee.

Golden Rule gifts may be designated for any of these world wide needs or for the general treasuries of denominational boards. The main point is to increase benefactions with which to alleviate in a constructive way some of the world suffering. Gifts sent to the Foundation, Lincoln Building, New York, N. Y., will be forwarded without deduction or expense to the need designated by the donor.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

THE CHILD AND THE BIBLE

How often during the past six months have the children of our home of their own accord gone to the Bible to read it, enjoy it, and profit by it? The question is one well worth asking in any home. Do your children seek out the Bible frequently, occasionally, or never? They are being bombarded daily by lurid newspapers, salacious magazines, trashy books, and unspeakable moving-picture bill-boards. In sheer self-defence they need frequent contact with the finest passages in the Bible.

But to return to our question,—how often do they read it? And, if occasionally or never, where does the trouble lie? It may perchance lie with us, in that we fail to lead the way to the Book of Books. Or it may lie with the Bible itself,—not its content but the form in which it is presented. There is nothing attractive to a child about the average Bible. Its dull black cover, its fine print, its double-columned page, its vastness which often overwhelms adults even and makes them long for an index or some device whereby they may find its treasures,—all of these are more likely than not to repel the child. None of the other books which he likes to read is like that.

What then shall we do? Abandon all hope that children shall come to know and love the Bible? Certainly not! Rather, let us have in addition to the Bible for adults a *Bible for children*, or indeed several Bibles for children. For the very little children there are the "American Standard Bible Readers," a series very much like the readers to which children are accustomed in public school. There will be eight books in all when the series is completed, graded according to age. The first numbers of the series are now available. They cost \$1.00 each.

For children in general there is nothing better than Sherman and Kent, "The Children's Bible." It is beautifully illustrated, is easy to read and understand, and contains the heart of the Bible. The price is, I think, \$3.50 with an inexpensive edition at \$1.75.

And for the adolescent what could be better than a copy of Goodspeed's New Testament? In it he will find the old, old story, but with a freshness which will lure him into the midst of it. The cost is \$1.00. Thus each member of the family in his own language and on the level of his own experience will find the record of man's search for God and God's yearning for mankind.

—N. C. H.

MEMBERSHIP THAT MEANS SOMETHING

The able and versatile Editor of *The American Friend*, Mr. Walter C. Woodward, has been making an intensive study of Soviet Russia. The published reports of his travels make exceptionally interesting and profitable reading. In discussing the tremendous influence and power of the Communist Party, which constitutes a "surprisingly small minority of the population of the Soviet Union," Mr. Woodward explains it on the ground that the Communists prefer quality to quantity. It is hard to *get into* the Party. It is not enough to give intellectual assent to its teachings or profess conversion to its principles; you must prove allegiance by actual work, the sort of work that demonstrates your readiness for personal sacrifice.

But not only is it hard to get in; it is likewise hard to stay in, says Mr. Woodward, for the management of the Party takes an annual inventory of the membership, to sift the nominal from the active. "What have you done to justify your remaining in the Party?" What is the positive test applied. It isn't a case of staying in until proven remiss or ineffective—the *burden of proof is upon the Communist member to prove his right to continued membership by good work well done*. And what is this work? Strenuous, sacrificial service in furthering the Party policies and advancing the case they count all-important, hours freely given after working hours. "For the Communist, every day is a day of judgment."

Perhaps it will help us to gain fresh appreciation of the meaning and obligation of Church membership to read these stimulating observations of Mr. Woodward:

"What if such a continuous winnowing process were applied to all our organizations having more or less active programs? If the test were applied, what per cent of their membership would survive it? Generally speaking, what does it mean to 'belong' to this or that organized group? Is it not too frequently a purely incidental relationship? Now and then we hear some one say he joined such and such an organization but rarely if ever attends its meetings. In such case he may in a way be said to belong but certainly the organization does not belong to him, in the sense of being a part of him and commanding the best there is in him. Our thought naturally turns to the Christian Church. From the point of view of the foregoing consideration, what is the status of its membership? Let us think of a given

local Church organization as the center of a varying circumference of support and interest. On the outer rim is a nebulous membership whose connection consists solely of an entry on the membership role. Inside this outer zone comes another section of members who maintain a slight connection with the Church in the way of occasional attendance and some degree of support. Somewhat closer to the center is a group who are about fifty per cent efficient. They attend meetings for worship somewhat regularly, are present at business meetings occasionally and are found as somewhat nominal members of certain committees. Finally we come to the inside circle which includes the actual working force of the Church. They look upon membership as a privilege, a trust and an obligation. They are the dependables always at hand, ready to give freely of time, of work and of money. Perhaps as a rule they constitute not more than twenty-five per cent of the total membership."

Long ago Gideon found that power did not lie in mere numbers. Would not the power of the Church today be vastly strengthened by making far more serious "the test of reception" and by refusing to retain those who "show no sense of appreciation of the cause of religion and who sometimes belie it by the lives they lead?" Can we not agree with this thoughtful commentator that if the Christian Church is to carry forward with success its divinely given program, it must "dig down to a greater depth of solid conviction—it must experience the emotional urge of a sense of validity." How can Christianity defeat the menace of a virile, intelligent and self-denying Communism with a membership that is anaemic without a mind to work?

* * *

THE "NEWS-PAPER MIND"

As a guide standing in the doorway of the house of "Good Books" this "book number" can suggest to us the delightful treasures carefully stored away within. There is no need for us to be urged to read more, but we need to be urged to read with greater discrimination.

The great stream of newspapers and periodicals which fairly overwhelm us with their incessant clamor for attention tends to develop the "news-paper mind". The thoughtful reading of carefully selected books is the best antidote for this tendency. Many persons reading only newspapers run over the printed page like a train going through a tunnel, taking nothing with them, leaving nothing behind. The result of such reading is all too apparent on every hand. As C. F. Richardson suggests, such a person's mind "cannot carry on a long train of thought or study; it notes superficial things rather than inner principles; it seeks to be amused or stimulated, rather than to be instructed."

The author the Book of Acts gives a very illuminating description of a people with a "news-paper mind." "For Athenians and all visitors there from abroad used to spend all their time telling or listening to something new." Here we have the tragic spectacle of a magnificent people in the last stages of decadence. It was not at this stage of their development that the Athenians produced those great authors, soldiers, architects and sculptors for which Athens is famous. Now they had become "a poor, frivolous, slavish people, just because they had become a newsmongering people." There is a grave danger that we, feeding our passion for novelty on great masses of cheap "news-print" and sensational fiction, become merely a "newsmongering people." This passion for novelty, unless properly sublimated, will eventually destroy reverence, faith and morals.

As an antidote to the confusion wrought in our minds by an hour's perusal of a modern newspaper, let us spend an hour with a good book. Let us make friends with books that take us into the open air of clear thinking, that lead us into the invigorating atmosphere of spiritual living. Such an atmosphere is very congenial for the "abundant life," it is conducive to the acquisition of a better understanding of one's self, of one's fellow man, and of one's God.

The taste for good books is an acquired taste. Let us cultivate that taste by reading good books, and, what is even of greater importance, let us assist our children to acquire that taste by making available to them books that develop the intellect, stimulate the imagination, challenge

the moral courage and inspire the soul of youth. Let us counteract the tendency to become a newsmongering people" by going on a diet of good books.

A. R. ACHEMEIER.

1531 Que Street, Lincoln, Neb.

* * *

STUDY DICKENS

Professor Wm. Lyon Phelps of Yale, in a recent article in the *American Magazine*, says that Charles Dickens came closer to human nature than the writers of other classics. Deploing the fact that the books of Dickens are called "works of fiction," he maintains that they are really *works of eternal truth*, and in them Dr. Phelps sees valuable lessons for ministers of the Gospel.

"If every minister would attentively study the characters of Chadband and Stiggins, he would learn *what not to do*," says Dr. Phelps. "He would drop the 'holy tone' which many ministers use in reading the Bible and in preaching. He would learn never to say anything that he did not himself believe. He would learn that insincerity is one sure road to failure."

If this is the best method to cure such faults as Dr. Phelps mentions, we agree that special classes in the study of Dickens should be organized at once.

(Modestly, but none the less emphatically we venture to add (since this is the Book Number) that whether it be Dickens or any other book in print, ancient or modern, our genial "book man," Mr. Geo. W. Waidner, will be happy to secure it for you promptly. Be sure to order your books from your Board. Let George do it!)

* * *

THE THREE R'S—PLUS

Times change, people change and so do their environments. The things that most deeply influenced past generations for good are still with us, but unfortunately, they are too often pushed aside for things that are new and more thrilling. Just now our age is called an age madly bent upon seeking thrills.

The little red school-house is becoming a thing of the past. Today our boys and girls jump into a speeding auto or into a big bus that carries them to a distant school-house with all of its modern equipments. The three R's are still taught but too often they are crowded to the wall, to make room for the many 'ologies that are eating up the scholars' time.

Because of the failure of so many homes, the teaching of morals and of good manners has become the adjunct of the school-room. Unless many children are taught these things in school, they will never even hear of them, much less practice them. A New Jersey Supervising Principal is now advocating a course in the High School curricula, designed to teach the younger generation how to choose husbands and wives! There are a few old-fashioned folks who still believe that the place where manners and morals and even matrimony should be taught is at the fireside rather than at the teacher's desk. Dr. Frank Cody, Superintendent of Schools in Detroit, says, "Character education is the most important task of the school . . . The school must provide definitely for training in habits of right living," and perhaps he is right.

Education that fails to develop strong manly and womanly moral character may be nothing more than training students to become dangerous members of society rather than useful members. And yet, somehow, somewhere the religious life of our boys and our girls must be established. Nor dare we expect that our public schools will either undertake or accomplish this important service. When and where the home fails—as it does fail; the Church must in some manner reach and nurture these children. Somehow the Church must touch the hearts and fashion the minds of these boys and girls. Yes, it is a most difficult task, but with God's help it can be done. If the Church fails, then all will fail. Then our nation's doom will be written and sealed. God help us face the task and win. A. M. S.

SUPPOSING

Sometimes it's in the nature of a liberal education to put yourself in another man's place, if you can, and ask yourself seriously what you would do if you had his responsibility and were confronted with his problems. Here, then, is a hypothetical case. Suppose you were the President of an institution for the higher learning, a college for young ladies conducted under the auspices of a Christian denomination. Suppose you conscientiously believed that you should refuse to allow smoking on the part of the students because you were unable to reconcile the practice with the higher ideals of womanhood for which you felt such a Christian college should stand. Suppose the difficulty of enforcing the ban on smoking has increased because it has become such a common practice among high school children of both sexes. Suppose at this stage the Synod of the Church which supports the College met in the city in which the college is located, and the President graciously invited its members to partake of the hospitality of the college at a dinner, thinking it would be a good thing for the members of the Synod to meet the young ladies of the college and for the students to meet the ministers and elders of the Synod. Suppose shortly after this affair the students of the college drew up a petition asking to have the ban on smoking removed, and giving as a preamble to the signatures the following: "In discussing the smoking question with many members of the Synod, we found none that objected to that privilege; in fact, many were ignorant of the fact that we were not allowed to smoke and expressed great surprise on hearing of the ban." Well, suppose you were the President of that college, just what under the circumstances would you be tempted to say and do?

Perhaps the best thing for you to do is to pray God to give that President strength to do the right thing in the name of Christ and the Church.

P.S.—Confidentially the above story reminds us of how a former Superintendent of an Orphans' Home once told us that after every meeting of the Board of Managers it was necessary for him and his assistants to go through the pockets of the orphan boys to collect the stumps of cigars thrown around by the august personages on the Board and surreptitiously picked up by the boys. But what are Boards and Synods for, if not to set good examples to growing youth.

* * *

A WORD OF APPRECIATION

It is heartening to know that at the meetings of Classes this fall much sympathy was shown toward the Boards of the Church and their officials who are charged with leadership and responsibilities. Somehow, it is dawning upon the minds of many of our good pastors and people that those in charge of the important work of the Church are agonizing with them in the present period of financial depression. Benevolent work is not the work of any one secretary or treasurer; it is the work of the entire Church, which, through its General Synod, has formulated and initiated a program of activity. When the General Synod has planned and commissioned the secretaries and Boards to carry on a piece of work, there is only one thing to be done: to *carry on*, trust in God, and believe in the faith and goodwill of the people. It will help much to lighten the burden of those officials charged with this work, if the Church, as such, will graciously and lovingly understand and support the leaders in high places of responsibility. There should be the fullest confidence and finest understanding between the Boards and their officials and the loyal loving hearts of pastors and people, in order that the work of the Kingdom may not be hampered or halted, but may truly prosper.

—J. M. G. D.

* * *

THE VALIDITY OF ORDERS

Bishop Manning of New York has been taken to task severely for his sermon at the consecration of Rev. Mr. Gilbert as Bishop-suffragan a few weeks ago. Dr. Manning declared: "The Episcopal Church believes that when our Lord founded His Church in this world He Himself ap-

pointed a ministry, and that this ministry has come down to the present time through the succession of the Bishops. . . . This belief is not a mere opinion or view held only by a party in the Church: it is the Church's own official teaching expressed clearly in the Prayer Book, in her Constitution and Canons." In reply to this intransigent Catholic view, the Protestant Episcopal Church League stated unequivocally: "There is no evidence to show that Jesus instituted the Episcopal form of government." Bishop Manning maintains, however, that his position is "exactly that taken by the Prayer Book and by the recent Lambeth Conference."

It is heartening to read the comment of the *Churchman*, the able low-Church organ of the Episcopal Church, which shows that the verdict of scholarship contradicts Bishop Manning on every count. *The Churchman* concludes: "At the consecration many ministers of other Churches were present, friends of Dr. Gilbert and co-workers with him in many good causes. They were there by invitation and solicitation and given front seats immediately before clergymen from other dioceses. If Bishop Manning chose to tell these guests that they are not ordained, that priests of the Roman and Orthodox Churches are ministers of Christ in a sense in which they are not, that is his concern. But when he declares that he was only setting forth the Episcopal Church's teaching it becomes the concern of all who care greatly for the Episcopal Church and for the cause of Church unity. Men without episcopal ordination are ordained men. There is no such thing in the Episcopal Church as the Catholic doctrine of the priesthood; there is only the Scriptural teaching of the priesthood of all believers. The *Churchman* believes with Dr. Headlam, Bishop of Gloucester, that we acknowledge that the Free Churches are true branches of Christ's Church with true ministers of their own; and that we should solemnly and formally recognize one another's Orders as valid and give them authority in our own Church."

Well, it is a satisfaction to know that there are at least some in the Protestant Episcopal Church who take this Christian viewpoint. As for us, we are quite willing of course to concede that the Orders of the Episcopal Church are valid, even in the case of the irreconcilable Dr. Manning. Again we are reminded of the great message of Edwin Markham's famous lines:

He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win:
We drew a circle that took him in!"

* * *

INSPECTED—APPROVED

Pennsylvania has a law requiring all owners of automobiles to have an official inspection made of their cars before the 1st day of November each year. Failure to do so results in arrest and the payment of a fine for every car found in use without the label "APPROVED and INSPECTED" pasted on the wind-shield of the car. Four days before the law became effective, one of our city papers declared that 40,000 cars within the city area remained uninspected. The last day of October, 10 per cent of these cars were still without inspection. The same paper said that undoubtedly "carelessness and indifference of motor owners and drivers" accounted for this condition. Is it not true that these two conditions are largely accountable for the many accidents and deaths that occur daily on our public highways?

The purpose of the law is to discover whether these cars are in fit and safe condition to be used. It is of the utmost importance that the engine shall be functioning properly; that the brakes are correctly adjusted and *hold*; that the lights are set at a proper angle, and that every part of the machine is in good running order. Carelessness and indifference spell danger for the driver as well as for the pedestrian and the other drivers on the same road. It is not enough that these cars shall be inspected, but for safety they must be approved.

Medical science is urging men to undergo a careful physical inspection at least once if not twice every year. Physicians seem today to be more anxious to keep men well than

try to heal them after they are sick. It is of the utmost importance that we should know whether these physical engines of ours—our hearts—are functioning properly and whether every other vital organ of the human body is fit for service or whether it needs to be repaired. Fortunate the man or the woman who can have the stamp of approval fixed upon them after their physician has made a thorough inspection of their physical bodies.

But that is not all. How about these spiritual bodies of ours? Whether we recognize the truth of it or not, our minds, our hearts, our wills and our souls are being inspected daily, yea hourly, by the One Who never makes a mistake in His inspection, and Who alone is able to put the stamp of approval on us as immortal souls. Are these hearts of ours free from all impurities? Are these wills of our subject to His will? Are our brakes holding and so well adjusted that we can bring these bodies under control and "hold back" when to drive ahead would mean wreck and ruin? How about our lights? Are they shining so that others may see, through us, the way that leads to eternal life? Are we supplied with the oil of gladness so that the rough places in life may not find us without cheer and hope? How about the traffic signals as we drive along life's roadway? Do we stop and wait when the signal says "danger," wait, until we see that it is safe to "go"? If we can answer "yes" to these and other rules for living as God wants us to live, then we may believe that He, the "Official Inspector" will allow us to travel on, wearing the coveted mark of divine approval—Inspected and Approved.

—A. M. S.

* * *

BOOKS

"Books are delightful when prosperity happily smiles; when adversity threatens, they are inseparable comforters. They give strength to human compacts, nor are grave opinions brought forward without books. Arts and sciences, the benefits of which no mind can calculate, depend upon books."

—RICHARD DEBURY.

The Parables of Safed the Sage

THE PARABLE OF RELIGIOUS CONFERENCES

I had departed from England and was on a Ship returning. And I met a man who said, I am returning from a Great Religious Conference. And I said, So am I and ever was. I attend as many of them and as often as the Law doth allow.

And he said, They are Very Profitable.

And I said, Say rather that they are Very Amusing.

And he said, The one I have attended hath now held seven great Decennial Sessions.

And I said, Wilt thou kindly tell me what in any or all of them it hath ever done to Justify the Cost?

And he said, It hath spoken with Strong Voice on Many Important Measures.

And I said, Yea, and most of them were Obsolete before they discovered them.

And I said, When was a plodding chariot of righteousness, with creaking and mud-caked wheels, drawn along a dirt road by a moth-eaten Mule, discovered by thy Conference to be the Ark of God, or until it was speeding along Main Street with Bells on? When was any Resolution adopted by it that called for Prophetick Discernment and High Moral Courage, and not for cheese-paring compromise?

And he inquired, saying, What hast thou to suggest?

And I said, A council of War doth never fight. When the hosts of Zion cease to Play Marbles in the face of the Enemy, there will be Few conferences. The weapon of the Conference is the Sacredotal Butter-spreader. But one day we shall behold the flash of the Keen Sword of Prophecy, and Jehovah and his hosts will go forth to Victory.

BOOK NUMBER, MESSAGES

TASTE FOR GOOD READING

By President Wm. F. Curtis

So long as the public will buy the type of books America has been buying in the past decade, such books will be written and printed. Obviously, book writers and publishers are in business; they will produce what the public will buy irrespective of the merits of the publication. Unquestionably, they would rather publish a book really worth while, provided there was ready sale for it. In reality, their publications are stimulated by the record of sales in the open market, consequently, the book buyer is to blame for the "trash and truck" now being sold in America under the heading of "literature."

When one goes deeper into this matter, one finds that popular taste determines the reading public. The taste for good literature may be both inherited and acquired. History shows a consistent curve in good taste for music, art, and literature all through the ages. It rises and falls because of moral and educational forces operative at the time.

Obviously, the taste for modern American literature is very low. It behooves the home, the Church and the school to take active steps looking toward the development of taste for good literature. Here lies our only hope. Fortunately, the general public seems to respond to such an effort; fortunately, too, books are be-

ing printed which can be recommended and used in this effort.

Recently, in my general reading I came across three such books dealing with entirely different fields but sounding a wholesome note; they were, "Italian Humanities," by Raffaello Piccoli; "Science and the Unseen World," by Arthur Stanley Eddington; and "The Influence of Christ in the Ancient World," by Glover.

A careful reading of such books will create and develop a taste for that which is better than the best in modern literature.

Cedar Crest College

GUIDANCE IN READING

A Challenge to Parents, Pastors and Teachers

By Professor M. W. Witmer

Are we, as guardians of the young, sufficiently awake to the perils of indiscriminate reading? To teach our children how to read without teaching them what to read is like releasing them in a pantry that contains both food and poison. The right kind of reading is food for mind and heart, but the cook needs a knowledge of dietetics.

Unfortunately, there are still too many parents who are not good judges of the printed page. To all such my advice is, Consult a specialist in literature, as a young mother consults a specialist in food. Experienced librarians and teachers of

English can give you safe lists of books and periodicals for the young. Our best family magazines also furnish them. Find out what to buy, then put it within reach of your children. At the same time keep away what is harmful, even if you must give up your "tabloid" paper or "best seller."

There is no room here for book lists. I can only set up a danger signal and a guiding arrow. Love of good reading is begun at the mother's knee, with nursery rhymes, carefully selected bed-time stories, and simple prayers. A few years later come fairy tales and Bible stories, then myths and legends, to feed the imagination. The early teens demand both fact and fiction: books of heroism and adventure, of outdoor life and animal lore, of wood-craft and handicraft, to nourish adolescent ideals and foster creative impulses. Through all this must run a golden thread of poetry, much of it to be read aloud, some memorized.

Finally, bring your children up on the King James Bible. It is unsurpassed literature in itself, and the basis of our best secular writing. Its simple style and truthful portrayal of life are the best possible foundation for good literary taste. Remember that in reading, as in eating, the highly spiced is seldom wholesome. Parents, pastors, and teachers, our young people need our protection against a flood of printer's ink.

Ursinus College

"OF THE MAKING OF BOOKS . . ."

By Frederick Wm. Bald

What a deluge of words from innumerable minds are being poured out in books, magazines and newspapers. In quality they range from such as soar and touch heavenly strings, to such as wallow in filth and degradation. A class of modern writers has been described as "dragging all the dead cats into the parlor and saying, 'This is America, look at it.'" There are newspapers whose imagination fails in the presence of the normal and praiseworthy. There are the producers who aim "to give the people what they want," but whose product is not a high compliment to the people.

"A wise man's words are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life." From Ecclesiastes as translated by Dr. Moffatt. This emphasizes the fact that words influence both mind and character. Reading does put into men the mind of the cynic, the atheist, the anarchist, the libertine. But it does also put in men the mind of Christ, according to what we read.

We are grateful that there is a literature that seeks the whole truth, that endeavors to place facts in their proper setting, that appreciates the rich experiences of the past ages, that looks up and not down, and conceives of life as a race in which red-blooded men and women lay aside every impediment and strive with all all their might to attain the goal and receive the crown. We may well be proud of our "Reformed Church Messenger." With its splendid Book Numbers and its weekly reviews it is a dependable index. With its editorials; its special articles and regular departments it gives guidance and power of discernment. With its unflinching Christian philosophy of life it arms, encourages and inspires. It is a boon to us and our children—in this age of the making of many books.

Detroit, Mich.

TWO FACTS ABOUT OUR READING

By D. J. Wetzel

Concerning our reading, I think at once of two deplorable facts. The first one is this, that many of us do not read at all. Of course, we read our local newspaper and take an occasional glance into a magazine, if only to see the pictures. But, we do not read a book. We are, in fact, too busy to read. We feel that we ac-

SLEEPING BEAUTIES

He hacked his way through forests
dense and drear,
Slew roving robbers, and wild beasts
of prey,
With thirst and hunger oft as fierce
as they—
A single-hearted knight, devoid of
fear,
Whose quest of love and loyalty lay
here.
In spite of rivals' bones that marked
the way
He found and kissed the damsel
where she lay;
And all was life again, and love, and
cheer.

On well filled bookshelves many a
beauty lies—
Some charmed soul, asleep in alien
speech,
Or wooded round by ignorance and
neglect;
But he that through the barrier
makes a breach,
And, knightlike, woos with ardor and
respect,
May win the living Beauty for his
prize.

M. W. Witmer

CLIMBING

The mountain road was rough and
steep,
I stumbled as I climbed;
My breath was labored, and my ears
Held little bells that chimed;

But when at last I reached the top
Reward awaited me,
For hills and valleys autumn-gowned
Made a picture rare to see.

Forgotten, then, the tedious climb,
The rough and stumbly way;
Remembered but the journey's end,
The glories of the day.

I followed then the little path
As it clambered down and down,
My tiredness gone, I whistled now
As I headed into town.

And so it is with life, I find,
The best things lie so high;
Our feet may drag and often snag,
We groan, and fret, and sigh;

But should we strive with patient
tread,
Although the way be hard,
We find when we have gained the
top
A truly just reward!

Grace H. Poffenberger.

complish nothing unless we are "on the go." Life's energies and life's time are consumed chasing after things. Let us rediscover the very valuable and helpful secret of slow, concentrated reading, when mind communes with mind and soul with soul. Out of such meditative contemplation, we produce the real abiding powers of character. This morning I read the following headline in the "Philadelphia Inquirer": "Uniontown Banker Kills Wife, Three Daughters and Self." One asks himself, Why was such tragedy at all possible? I do not wish to engage in a study of causes. But I do wish to say a few things about it. Business worries and the probable prospect of poverty are the assigned causes of the act. I do not doubt that they are the immediate causes, and the greater the shame, that human personality which was created to be superior to all of life's circumstances should thus be defeated. It convinces me of two facts, first, that many of us in this busy age allow ourselves to be rushed from one duty to another until there is no time left for the building of a strong controlling philosophy of life. A multitude of busy experiences does not enrich life though it may make it popular for a season. Many meetings do not enrich the soul, but they do surely impoverish it. On the other hand, if we had sense enough to take time out for the reading of the Book of books, there to find the real seriousness of sin, there to find the permanent rewards of righteousness, there to find encouragement, assurance, hope and peace, we might avert much of the tragedy of life. To commune thoughtfully with such minds as Emerson, Longfellow, Ruskin, Van Dyke, etc., is a benediction to life. Such men help us to find beauty and truth. They help us to discover the abiding values in life. They help us to reach conclusions that become controlling factors in life. Many doors of privilege may be closed to us, but there is one door that no man can shut, not even to the blind, it is the open door to good books.

The second deplorable fact about our reading is that many read too much. You have met them. They read two, three books every week. What have they gained? A number of thrilling emotional experiences and a record of a hundred or more books for the year. That is about the whole truth. The losses are serious. They have lost precious time. They have lost the opportunity to read worth while books while they were reading books of

mere passing notice. They have formed reading habits that will unfit them for the reading of our best literature which requires thought and concentration. They have fellowshiped with the mediocre until they have destroyed any desire for fellowship with the best. Let us turn our minds to the kind of literature that we wish to become an influence in life. Let us read great thoughts until we understand them. Let us read that we may increase in knowledge and wisdom; in beauty and strength.

Reading, Pa.

DEADLY POISON

By L. C. T. Miller

No parent deliberately pours poison into the milk his child drinks for lunch. Nevertheless, that same parent, by the reading material he permits to lie upon the library table, may open the way for the poisoning of the mind of his child. Floridly bound and indecently illustrated magazines with their Hollywood frolics and night club life, their broken homes and wild parties are not forbidden, as they ought to be, in many homes where the spirit of that wall motto: "Christ Is the Head of this House," still obtains. Reading matter should be chosen with at least as much discrimination as the garments we wear. A frock is worn for a time and then discarded. It is not so with a book. A book kindles thoughts which may smolder for a long time; it paints pictures upon the delicate texture of the mind which a life-time may not efface. If these thoughts are pure and the pictures beautiful, we have indeed a worthy possession in a book. But if, by means of the book, thoughts and pictures of the lewd and lurid are brought into being, though these thrill one, that book to the reader is as a serpent subtly seeking to sting where it may. The poison of trashy literature is no less deadly to noble thinking and pure living than that which comes out of the pharmacist's vial to one with suicidal intent.

Christian men and women, to say nothing of children and youth, can ill-afford to spend time in company with such reading matter. Let the books you read be the reflection of the best, never the worst, in life. He who thus learns to choose his reading has discovered an ever-flowing spring of living water with which to feed his very soul. "Except a living person, there is nothing more wonderful than a book."

Elizabethtown, Pa.

SERVANTS OR MASTERS?

We teach our children how to read
and let
Them forage, ignorant of what to
read;
We give our people leisure through
the speed
Of whirling spindles, only to abet
Our waves of crime. Our radios
might be set
To spherical chimes, but jazz is all we
heed;
Nature's titanic powers are daily
freed,
But men and nations groan in slavery
yet.

Once, when a boy, with comrades of
my years,
I rolled an avalanche of soft new
snow
And sent it crashing to its valley
goal,
Not knowing where 'twould stop, nor
yet what tears
Its ruin would provoke. Methinks
even so
The genii we release defy control.

M. W. Witmer.

Our Book Number Letter Contest

"What book have you read during the past year that you have enjoyed the most, that has helped you the most, that you would most like others to read?" This was the question again submitted to our readers, in accordance with an honored annual custom in the "Messenger" family, which each year seems to enlist a growing interest and participation. The response this year was better than ever. We are grateful both to the participants and to the gracious and accommodating members of the Board of Judges, whose discriminating judgment accords with our own, that the writers get their richest reward in having helped others by their testimony to the value of some good book. It is fine to have such a generous measure of co-operation from our readers. It is not necessary to add that the Judges never know the identity of the winners until the decision has been announced. Their decision for 1930 is as follows: First Prize, \$5, to "Caractacus," who proved to be Mrs. Earl G. Kline, Selinsgrove, Pa.; Book Prizes to the following: "Ichthus" (the Rev. F. W. Bald, Detroit, Mich.); "Slow" (Mrs. Susan M. Brendle, Jonestown, Pa.); "Christopher" (the Rev. E. W. Ullrich, Weissport, Pa.); "Convinced" (the Rev. Jno. S. Hollenbach, Manchester, Md.); "Mother of Seven" (Mrs. Kathryn Flickinger, Winchester, Va.); "A Booklover" (the Rev. L. V. Hetrick, Easton, Pa.); "Nature Lover" (the Rev. Dr. J. Albert Eyler, Bedford, Pa.); "Chaplain" (the Rev. S. J. Kirk, Riegelsville, Pa.); and "Bluebird" (Mrs. Geo. Gehman, Bethlehem, Pa.).

The remaining letters published, helpful and stimulating as they are, were marked as entitled to special consideration, having been selected by at least one of the Judges as among the leaders. We believe you will get a number of valuable suggestions from these valuable contributions. Remember that all these books, and any other published anywhere, can be secured from your own Board. You will find it a real satisfaction to experience the prompt and courteous attention provided by our popular "book man," Mr. Geo. W. Waidner.

The Happy Mountain, by Maristan Chapman. Publisher, The Viking Press.

It had been one of those days when everything had gone dead wrong. Evening found me seated aloft on Mt. Discontent looking out into the twilight, and seeing greener pastures than mine own on every hand. At last, wearily, and somewhat listlessly, I picked up "Happy Mountain," my latest book from the circulating library, and sought to divert my mind from the day's failures and disappointments.

Presto! I soon lost track of time and all else, as I followed Waites Lowe, the Kentucky Mountain lad, through his restless hours of longing for the world of new folks, new sights and sounds, and "books with words." Down into the valley he goes seeking this desirable world. His parents, wise in their native simplicity, let him go, trusting he will soon distinguish himself, glitter from home's pure gold. At last, weary, homesick, and disillusioned, he returns to his mountain community, full of wonderful tales with which to regale the mountaineer neighbors, but utterly content, knowing that "old scenes, old friends, old loves are best."

At the "witching hour of night" I realized that Mt. Discontent had become Mt. Contentment, and even by moonlight, mine own green pastures were greenest of all.

Caractacus.

Jesus and the American Mind, by Halford E. Luccock, Professor of Homiletics, Yale University Divinity School. Published by The Abingdon Press, New York. Price, \$2.

"Can the mosaic dominate the smoke-stack?" These picturesque words represent the author's style and set forth his problem. The mosaic is a relic of the third century taken from the catacombs and imbedded in a wall of the Detroit Art Gallery. On it is the Greek word meaning "fish", the initial letters of which stand for "Jesus Christ, Son of God, Savior." This "stirring relic of the first fine, careless rapture of Christianity, symbol of an uncompromising religion and ethic, unafraid of the bright face of danger, now set down in the midst of the mother city of American industrialism," is out of place. It "conveyed an unyielding challenge to the whole structure of the Roman Empire." "A genuine Christianity, of which it is a symbol, has just as unequivocal a challenge to many of the fundamental assumptions and motives of the civilization around us today." Professor Luccock believes that the first step will be taken toward making this a Christlike world when the Church gets a clearer knowledge of prevailing conditions, brings a vital sense of God, and generates a stronger passion for and stronger faith in the possibility of the building of a Christlike world.

Ichthus.

From Immigrant to Inventor, by Michael Pupin. Charles Scribner's Sons, New York. Price, \$1.

The book I have enjoyed most during this year is Michael Pupin's own story, "From Immigrant to Inventor."

This Serbian lad landed in America with five cents in his pocket. With that he brought the fine traditions of his homeland and an innate honor bred in a pious family.

We follow him through hungry days, coal carrying, painting, farming, in the factory and at last as president of his class at Columbia College.

He goes back to the large universities of Europe and is thrilled by the beautiful scientific truths. His years of maturity have given us inventions we have heard about and the names of which are household words.

The beautiful picture of his mother alone makes it a book worth reading. It opens to us a new world and answers many questions we've often dreamed about. One re-reads such a book.

"Slow."

Important to Me, by Margaret Slattery. The Pilgrim Press.

"A happy youth, and their old age
Is beautiful and free."

Wordsworth.

Margaret Slattery's inspirational little book, "Important to Me," of almost a hundred pages, will take only an hour or so to read, but a whole lifetime to live.

"Important to Me" brings youth a definite challenge to translate self in terms of service, to interpret life in terms of love! It is a book that will make adults pause and pray, and will turn young people's feet toward the highway of true happiness. The writer insists intelligently and charmingly that youth must say and see that My Body, Mind, Spirit, They, Religion, The Church—all are important to me. Last she makes youth ask: "Am I Important to Anything?" The advice is this: "Take a brave, honest, keen look at yourself. Without conceit, with deep earnestness, with many a quiet resolution as to what you will give and be and do, say it—'To my home and school, to all my fellowmen, even to God I am important!'"

The epilogue expresses the philosophy of the book:

"... 'Tis God gives skill
But not without men's hands: He
could not make
Antonio Stradivari's violins
Without Antonio."

"Christopher."

The Christ of Every Road, by E. Stanley Jones. New York: Abingdon Press.

This book is one of the richest in Pentecostal material and therefore is very timely during the present year. It is like the

other books by the same author, the spontaneous outflow of a great soul. High as were the standards set by his previous books, this one has exceeded them. It is the testimony of a life lived in and for Jesus Christ. It is sublimely spiritual and profoundly practical. It encircles everyday experiences with a heavenly halo. It makes the Christ who walked in Galilee nineteen hundred years ago a living reality in individual life and in world affairs today. The reader is rewarded with a deeper sense of the divine presence and is led to find in Christ and His gospel the ultimate interpretation of life and the power of God unto the salvation of men and of the social order. He who reads this volume cannot help but undergo a confirming and clarifying of faith and be imbued with a new enthusiasm for righteousness.

"Convinced."

The Lantern in Her Hand, by Streeter Aldrich. Appleton Company.

"The Lantern in Her Hand," may not be the best book I read during the year, but its portrayal of faith as a lantern carried by a woman through the varied experiences of girlhood and motherhood appealed to me more than anything I found in other books.

Lighted in the girl's early days, the lantern illumines her way through the trials of teaching school and the mingled joys and disappointments of love and courtship. Choosing the man she loved rather than a man through whom she might realize her fondest ambition, she and her husband started on a venture of faith to Nebraska traveling in a covered wagon meeting all the exigencies of such a venture with the lantern in her hand.

In that new country amid the limitations of a mud house she reared her family of five children, never ceasing to cherish her artistic ambitions which were denied her, but abundantly realized in her children.

The bright shining of the lantern in her hand became the light of the whole community, in whose development she was the guiding power. Thus, supported by faith and courage, this woman happy in service and in the accomplishments of her children comes to the evening time joyful, when the lantern in her hand blends with the light perpetual.

Mother of Seven.

Four Square, the Story of a Fourfold Life, by John Rathbone Oliver. The Macmillan Company.

"Four Square" stimulated me as few books have ever done. It portrays a life finding its supreme satisfaction in developing its varied abilities to their highest point and in using them in a ministry of unselfish service. The author tells how he combined the activities of a sane criminologist, a sound scholar, a dependable

psychiatrist and a good priest in one personality and found in the experience a soul-satisfaction infinitely more rewarding than the conventional use of his powers could have afforded. He proves by actual experience that a man can do more than one job and that he can make a larger contribution to life by diversity than by sticking to one profession. He also demonstrates, what to many today is a mooted question, viz.: that adult education is readily possible, for he mastered Greek and other difficult subjects in mature life, and in spite of a heavy program of varied duties earned the Ph.D. degree in a high-grade university. He disproves the belief that education must end with the senior year in college and that when a man has learned his business he is through with learning forever. Read "Four Square" and take a new lease on your educational life.

A Booklover.

Peace in the Heart, by Archibald Rutledge. Published by Doubleday Doran Co., Garden City, N. Y.

I have already told all the people who would listen to me and now I am glad for this opportunity to "broadcast" the title of the book which I so much enjoyed and which so much helped me during the past year. It is "Peace in the Heart."

The book is the overflow of a heart that has found peace for itself by its communion with God—sometimes in "Strange places of worship"; by its love of all kinds of men and by its intimate association with the beauty and majesty and mystery of nature. It is fragrant with the fragrance of Southern pines; one feels, through it, the surge of swollen rivers, of restless tides, and teeming life. In it one listens, with Dr. Rutledge, times without number, to the soft beating of nature's heart in places of undisturbed loveliness, and "The peace of God which passeth all understanding" flows from heart to heart—and God comes very near!

Nature Lover.

G. A. Studdert Kennedy, by His Friends.

In the first place, I like this book for the unanimity of the six different biographers in their generous expression of admiration for the hero whom they portray.

In the second place, I like it for the encouragement it affords: that despite all limitations of health, length of years, eccentricities of manner, and oddities of disposition, one can, if wholly consecrated to his calling, make his life (or, rather, permit God to take his life and make it) a power for salvation in the life of his day.

In the third place, it is my choice because it reveals the secret of true greatness in that it pictures a man whose heart carried the burden of the world's sin and sorrow. Studdert Kennedy's conception of a clergyman was that he should be a prophet, a pastor, and a priest. And by priest he understood one who bears upon himself the burden of the sins and sorrows of his people. While he was too humble to claim conformity to this ideal, his biographers testify that he did; and, in doing so, Studdert Kennedy, in so far as weak, human mortals are, entered into the experience of our Great High Priest, who bore on His heart the burden of the world's sin.

Chaplain.

Life's Extras. Author: Archibald Rutledge. Publishers: Fleming H. Revell Company, New York and Chicago.

The author of "Life's Extras" tells us that the necessities of life—the things we must have to exist—are sunlight, air, water, food and shelter. Things like music, flowers, perfumes, moonlight, starlight, song of birds, the gorgeous pageantry of sunset, day dawning with all its attendant beauty, sapphire skies, green of earth, dewy-silver stars, the solemn beauty of the rolling thunder, melodies made by the sea—are extras. He adds that, "All this is

the love of God. He does not love us with words, but by giving us everything we need, in every way."

This book was most enjoyable and helpful because it made me aware of the luxuries I am enjoying—the things in life I really do not have to have. I made it a habit to look for new "extras" every day, and now find that my luxuries are countless and the world a joyous, harmonious place full of beauty and reminders of the love of God. These "extras" serve as reminders that I "keep in tune" and they help me cultivate the spirit of joyousness and friendliness, and decide to do well, and not merely passable, whatever my work here may be.

"Bluebird."

Jesus and the American Mind, by Halford E. Luccock. The Abingdon Press.

Dr. Luccock's new volume prompts one to fight the antichrist as never before. The powerful forces working against the spirit of Jesus seem to be, in its pages, like the ancient hydra with many heads; the more one grapples with them, the stronger they grow.

Nor does the author deal in ambiguous terms of abstract generalities. With wonderful insight, he traces the modern American traits to their Puritan and Pioneer origins. Like a trained specialist, he lays bare the destructive tendencies of externalism, of the religion of prosperity, of the gospel of salesmanship and of the mental lock-step. Finally he faces the Church with a telling challenge for an heroic effort to bring back into American life, the spirit of Jesus.

The social-minded minister, I am sure, will not want to be without this valuable volume. As a successful physician wishes to know the causes of his patient's illness, before he is able to suggest a remedy, so the serious-minded minister must know the group mind of his people, before he can render help and guidance. Dr. Luccock has done a wonderful service to the American ministry.

Zola.

Roads to the City of God. By "Inspired."

It was with particular interest and a double satisfaction that I read, "Roads to the City of God," the book that is a summary by Basil Mathews of the Jerusalem Meeting held during the Easter season of 1928. That the book is in its second year and edition makes it none the less enjoyable and that I had longed for just such an account of the big convention made the reading of it the more satisfying.

It was a tremendous movement, that gathering to which 240 delegates representing 50 countries came from the ends of the earth to discuss the future of Christianity.

To me it is deeply gratifying and it is also significant that of the 240 so singularly honored, 34 were women. It is fitting that women have a share in advancing the cause of the religion that has so advanced the cause of woman.

Doubleday-Doran Company present Mr. Mathew's message in attractive form and it is a pleasure to read the book, as well as an inspiration.

"Inspired."

So Youth May Know, by Roy E. Dickerson. Association Press, New York. Price, \$2.

What a sacred privilege it is to share with camp and conference youth, their confidences—out under the trees, on a moonlit hike, by tumbling waters, by lantern light! And how satisfying it is to point them to a book which deals with the very problems they face daily, and about which they are deeply concerned. "So Youth May Know" is divided into five parts: The Nature of Sex; What Shall a Young Man Do?; The Means of Self-Mastery; Courtship, Engagement and Marriage; The New Sex Chivalry—and four

appendices furnish valuable illustrative material.

And so sanely and straightforwardly is it written, that Roy E. Dickerson, offered, I'm sure, even as Christopher Morley, his "Grace Before Writing"—his

"May Truth be with me as I write,
May only honest words be penned."

DeShi.

The Gospel for Main Street, by Charles R. Brown. The Century Company.

A minister wishes to preach helpful sermons to his people. He is not interested in oratory nor declamation, nor fireworks, as such. He is interested in presenting the Truth of God in a forceful way to common people. "The Gospel for Main Street" is an illustration of the way in which this has been done by an alert American preacher. The outstanding messages of Christ are treated in a fashion that must appeal to the great mass of people who do not live on "avenues and campuses." The book is stimulating to the preacher who must preach to "Main Streeters" and who, for a time, forgets the needs of his hearers and overlooks those words of the Scriptures that were spoken for the weary and heavy-laden. A careful reading of this book is bound to kindle anew the desire to preach helpful sermons, without fear or favor; it will also suggest kindred themes and texts which can be used by every preacher.

Daryl Hoover.

The Best Book in 1930, by John Leary.

The best book I read this year is one that I myself wrote: a diary of my study and parish activities since Jan. 1, 1930. An insurance agent gave me a large blank year book and I started to record what I did as pastor of a parish. I thought there would be little difficulty in filling every page with a record of the day's doings. Well, it wasn't. And therefore it's such a good book, because reams upon reams of blank spaces have taught me the one lesson that we preachers are not always as busy as we imagine ourselves to be, or our members are led to believe. I did not set down my reactions as, for instance, when I asked a wealthy member for a contribution to one of our benevolent institutions and he refused, point blank and heatedly, to "give a single cent." It is well that I did not register my emotions at that time, for the pages are paper and not asbestos. When I come to write my parochial report in the second week in January, 1931, I shall have to remember the book of deeds made and penned in 1930, and write very humbly and without superlative adjectives and adverbs. My best book is a truthful and disillusionizing work.

The Problem of God, by Edgar Sheffield Brightman. The Abingdon Press.

Here is a book for the Thinker in both Pulpit and Pew.

The first chapter heading, **Contemporary Doubt**, is significant. Dr. Brightman says that faith in God has never been easy when men have made it generally their own and have not accepted it passively from tradition.

The expression of his thought is strikingly incisive. "In some circles it is the fashion to believe uncritically; in others it is the fashion to doubt uncritically. In both the love of fashion predominates over the love of truth."

The older view of God saw His hand in some sudden catastrophe, the newer in a power working through universal law. Expansion may go too far however. "By becoming infinitely broad, it (the idea of God) has become infinitely vague," just as love for everybody may end in actual love for nobody.

His final definition is revolutionary. God is "limited both by the free choices of other persons and by restrictions within His own nature." Such a conception we

today can appreciate. "My Father worketh even until now, and I work," becomes clearer. We feel that the God of love really is working with man to accomplish the supreme end of love.

Clio.

An Emerging Christian Faith, by Justin Wroe Nixon. Harper & Brothers, Publishers, New York.

This book is true to its title. It points me to "An Emerging Christian Faith." It makes me feel sorry because it brings me face to face to the weakening of the old house of faith built in youth. But it also makes me happy because it gives me a basis upon which to build a new house of faith for these days of spiritual perplexity. The idea of an organic world and the spirit of inquiry make it a growing faith against which the gates of humanism and behaviorism cannot prevail.

Into this house of faith I am allowed to bring the foremost intuitions of the historic faith, such as, that something has been given to me as well as achieved by me, that God is accessible to the multitudes, and that the life of faith is a continuous life of struggle. It allows me to have God as the goal of man's search, that Jesus is perfectly human as well as divine and that through Him man comes to a fresh and vital experience of God.

The author assures us that the suggestions made have already been tried in the laboratory of his own experience. Read this book.

Franklin.

The Christ of Every Road, by Dr. E. Stanley Jones. Published by the Abingdon Press.

"We want Jesus, but, we want, Jesus," is the attitude of many so-called Christians today.

We hear much these days about the Church losing its evangelistic appeal; about her failure to meet the needs of our civilization. We find many of her members, and alas, many of her leaders too, groping for the solution to this problem. We look to philosophy and science for a way out of the maze; and we forget to look to the only solution, even Jesus Christ.

Dr. E. Stanley Jones, in "The Christ of Every Road," answers the riddle when he says:

"The world-ground is being prepared for a spiritual awakening on a widespread scale. We are on the verge of something big. But we cannot capture these latent yearnings for Christ unless Christ captures us more completely. Materialism and inertia will close in on these spiritual yearnings and smother them, unless we can meet them with a gospel adequate in breadth and depth. Pentecost gives both. We are therefore shut up to the alternative of Pentecost—or failure.

"We cannot go further until we go deeper."

This is the most inspiring and challenging book I have read in a long while. All Christians should read it.

We MUST let Jesus in!

R. Walton Smith.

A Lantern in Her Hand, by Bess Streeter Aldrich. D. Appleton and Company, New York and London.

This "home" story of Abbie Deal begins when as a child of eight she travels with her widowed mother and family to a home in Iowa. She has revealed in the family history, how her father Basil Mackensie, an aristocrat of Aberdeen, Scotland, wooed an Irish peasant girl, Maggie O'Connor. The day Abbie weds her soldier lover, returned from the Civil War, her mother gives her the Mackensie pearls. Her pioneer life begins when she, her husband and year-old son leave her loving, big-hearted father-in-law and nagging mother-in-law to travel for days over the grassy prairie to Nebraska. Here, on a section,

in a soddy, she and her husband battle, year after year, with drought, locusts and crop failures.

This courageous woman, with the ideals of a Mackensie, the physique and humor of an O'Connor, devotes her life to her home, neighbors, friends, community. She experiences the horrors of three wars. She travels in a prairie schooner, a falling-top buggy, and a limousine. Her relinquished aspirations of painting, music and writing are realized in the achievements of her children and grandchildren. The story moves swiftly, the descriptions are vivid, the characters real. The pearls play an important part.

"Ham."

Paradise Lost, by John Milton. 291 pp.

If the canon of the Scriptures were still open, the book we have in mind, we believe, would fully merit a high rank in Holy Writ. This book is of diviner mold than Bunyan's "Pilgrim's Progress." The book's contagious elevation of soul is surely akin to divine. The inspired author speaks more with the tongues of angels than with the tongues of men.

We can understand how all Japan virtually worships Fuji Yama, their perfect snow-capped mountain of such heavenly beauty, power and glory. For we know from experience the power of a sublime vision in the Alps of the Rhone Glacier in the moonlight, which like the dream of Jacob makes one's spirit soar above the steep silvery white way up to the very "gate of heaven." The book we nominate evokes like emotions and is a veritable universal "Fuji Yama" in the realm of literature. It is a ladder of heaven extending from the lowest depths to and from Paradise and the throne of God. It is of course impossible for us to be referring to any other book in the English language than that which Channing characterizes as "perhaps the noblest monument to human genius," namely, John Milton's 291-paged sublime epic, "Paradise Lost."

Fuji Yama.

The Order of the Fellowship of the Knights of the Round Table of King Arthur Tintagel—Great Britain. Billing and Sons, Ltd., Guildford and Esher.

As we unfold the petals of a rose, to find at its heart the dewdrop, so we turn the pages of this book to find the gems of thought it develops. There is beauty in: Lives lived for others; unselfishness; shadows; sunbeams; a kiss. This book should be placed in the hands of all who are interested in youth. It aims to establish "Fellowships" throughout the world. Children and adults are eligible: First, as Searchers; Second, as Pilgrims; Third, as Knights; who: Relieve poverty, help the poor, aged and infirm, relieve human suffering and distress in any form.

The object of the order is to instill Beauty, Love, and Truth in the hearts of all mankind. Those becoming members go forth on "The Quest for the Beautiful." It inspires ministering employment; the leading of unselfish lives! Why Shall the Quest of Fine Ideals be Confined to the Knights of Old? As soon as all the world takes up The Quest, and in earnestness, goes forth as did Sir Galahad, just that soon shall we bring the full realization of Truth and Beauty into being on the earth.

Shall We Consecrate Our Lives as Noble Knights? Consider it a Challenge!

King Arthur.

Procession of the Gods, by Gaius Glenn Atkins. Richard R. Smith, Inc., Publishers, New York City.

Of the books that have come to my desk this past year "Procession of the Gods" finds a paramount place in my judgment. Every minister and every laymen should read and digest the material contained in this book. It is a book on Comparative Religion, but it is not just another book on that subject. It is a romantic and

thoughtful writing on a most romantic sphere of religion.

In a day when Christianity is being brought into comparison with other religions: in India with Hinduism, in China with Buddhism, the Christian needs to be acquainted fully with the history and practices of other faiths. In a day of economic and social unrest in India and China a knowledge of comparative religion is almost indispensable for one who seeks to understand the situation.

In a day when psychologists and others are trying to place the God idea in the class of myths or attributing it to certain subjective complexes in the life of man, one sees the futility of their arguments after reading a book like this. Through comparative religion we see the growth of the God idea; its superstitions, struggles, purification, finally its realization and noble reality in the God revelation of Christ.

This book is entertaining, thoughtful, and timely. Join the author as he watches the "Procession of the Gods." Read the book.

"Spectator."

Beliefs that Matter, by William Adams Brown, Ph.D., D.D. Chas. Scribner's Sons.

This book can be recommended as a real help to all souls who, in an honest search for religious truth, are bewildered by the various controversies in modern religious thought; also its meaning and importance to life. Such bewilderment prevent the individual from finding a firm foundation for religious faith. It is very evident that Dr. Brown clearly recognizes that there is a real difficulty confronting thoughtful individuals in matters relating to belief, the Church, interpretation of the Bible, etc., and above all their relation to the actual life one lives.

It is impossible to even outline the book in the few words available and so it is important to state that one does not wish to convey the idea that all perplexing questions are answered with finality. These questions are, however, discussed with what the reader considers absolute fairness with relation to historical research, science and life itself. I am sure a reading of this book will tend to stimulate the individual to think in broader terms and aid in arriving at conclusions regarding beliefs and faith which will not be merely matters for personal satisfaction but will involve one's relation to his fellowman and God's universe.

A Reader.

The Christ of Every Road: A Study in Pentecost, by E. Stanley Jones. The Abingdon Press.

With profit you may read Jones' "Christ of Every Road." His interpretation of Pentecost, the birthday of the Christian Church, is refreshing, stimulating, edifying, and challenging. Well qualified by Christian experience, mental equipment, and broad contact with humanity, the author (world-famous missionary to India) studies the Church of today in the light of Pentecostal experience, which was normal Christianity.

The disciples, at Pentecost, purified by the Holy Spirit from the elder-brother sins of bad temper, of self-seeking, of jealousy, of unbrotherliness, and lack of love, were endued with power to forgive injuries, to keep an unsoured spirit amid the deepest injustices, to overcome evil with good, hate with love, and the world by a cross. Thus God, the Living Spirit, became to them immediate, experimental, overwhelmingly vital. To bear witness for Christ was their consuming desire.

If the Christian Church of today be anemic, fearful, compromising, devitalized, denominational, divided, self-centered, a new Pentecostal experience will cleanse her heart, revitalize, and rejuvenate her life.

Unquestionably, reader, you will be well repaid by the perusal of this volume. The author gives you food for introspection,

for unity, fellowship, and spiritual democracy in the Church, and for a world-passion for witness-bearing and Kingdom building.

"Job."

The Problem of God, by Edgar Sheffield Brightman. The Abingdon Press. \$2.

This book is made for deep, serious thinking. Sympathetically the author presents contemporary doubt. Then deals with some of the substitutes for God men have in their lives. From a scientific, experimental, experiential basis the author deals with many ideas of God and therefrom derives what he calls "The Resultant Idea of God." He concludes with the evidence for God, and how divine dignity may be compatible with human suffering. He comes to the conclusion that "God is a problem to us, that we are a problem to Him, and that God is a problem to Himself."

The unthinking, fearful, self-satisfied religionist had better leave this book alone. Those who have a settled idea of God with a mind closed to new ideas, will find it unsatisfying. Those without sympathy for the honest doubter will find it distasteful. But whoever comes with an open, sympathetic mind to the modern problem of unbelief and non-belief will here find great help. One may not agree with everything set forth, and the conclusions may be unsatisfactory, but the value of the book lies in bringing one face to face with a great problem and setting the mind to the task.

Neseth.

Boy's Life of Lafayette, by Helen Nicolay. Harper & Brothers, New York.

The best book of the year for me is the story of a brilliant young Frenchman, a champion of freedom. For 700 years his family was of noble blood but he was born a Democrat. Married at 16, he was at 21 a general in our Revolutionary War. Coming to America, he offered his services to Washington without pay. They fell in love at first sight and this deepened with the years. In his application to Congress only two favors he asked: the first that he might serve the country without pay and first as a volunteer. His generous offer was accepted and at twenty-one, he became a member of Washington's military family—a major-general without pay. And during the war, he proved a great soldier, served with distinguished honor through the war, suffered all the hardships of those long, dark years, was with Washington and the army at Valley Forge, was present when Cornwallis laid down his sword, practically ending the Revolution, and a new nation was born. That young man was the prime mover or factor in making France our ally, and did more for freedom—the independence of the United States—than any other one man, save Washington only, and the American nation will forever joyously honor that great adventurer of liberty. After a few quiet days at Mount Vernon with his beloved Washington in tender farewell, he again sailed for his beloved France. Meantime the storm of the French Revolution broke—in which our hero was conspicuous—imprisoned five years—his beautiful wife and children also thrown into dark and loathesome, filthy dungeons, and everything that seemed enduring in this wealthy nobleman's life was wrecked. Through the influence of Washington and the U. S. Congress, Napoleon finally set him free and in 1783 his long cherished dream of a beautiful home was realized.

If interested in this thrilling story—this romance—read "The Boy's Life of Lafayette."

Alpha.

Memoir of Alice Meynell, by Viola Meynell. Scribner's, Publishers.

This is a beautiful book. It is beautiful in print and binding, and especially in its contents. Mrs. Meynell was a woman of great charm—beautiful in person, in mind,

and in spirit, and her daughter evidently wrote the memorial con amore. An incident occurred in her youth that was almost tragic. Forming an intimate acquaintance with a young priest, she was persuaded to become a Roman Catholic, and in the process of that change of faith a mutual "tender passion" was awakened. As there was no possibility of marriage, the priest honorably and with delicacy removed to a distant parish, thus sundering the hazardous relationship. Heart-broken, she wrote a little poem—"Renunciation"—that is a gem. One reads it with tears. The passing years healed her wound and she married Mr. Meynell and became a happy wife and mother. . . . Mrs. Meynell was a prolific author, both in prose and verse, reflecting in her writings her own lovely character. . . . This memorial is written with taste and charm. One rises from its perusal with a loftier conception of the worth of a beautiful life. A pleasant taste is left in the mouth and a real warmth in the heart.

Brevis.

The Pillar of Fire, by Rev. J. H. Ingraham, LL.D.

My outstanding book of the year is one two generations old—"The Pillar of Fire"—a story of Israel in Bondage, with the theme woven around Moses (Rameses). As a study of the social and religious customs of ancient Egypt; a comparison between them and those laid down by Moses to the Hebrews; the contrast between the almost unimaginable luxury and magnificence of the "classes" and the dire poverty of the "masses"; the oppression of the Hebrew slaves: the priestly hierarchy: the significance of the Serpent trailing through ancient Egypt and modern India, through Maya and Aztec, down to our own Christian religion: the Trinity, as represented by Osiris, Isis and Horus, the Judgment, with Horus the Advocate pleading the Soul's virtues—foreshadowing Immortality: the worship of the monkey as the earliest of created things, and Time incarnate (Evolution?): their legends of the Flood and those who preceded it: all are illuminating as showing how "God," Who "in these last days has spoken to us by His Son," in earlier days "at sundry times and in divers manner spake by His prophets, which have been since the world began."

"October."

The Power and Value of Prophecy, by Prentice Knowles; **The Prophetic Ministry**, by Bishop Francis J. McConnell. The Abingdon Press.

The life and message of Jesus we study upon a background of prophecy. To me, the study of the great prophets and prophecy has proved a richly rewarding and truly enlightening pursuit. I feel that I now better understand the significance of Hebrew religion and of Christian developments. I enjoyed and profited by this book, and others will, too.

Dr. McConnell shows how the prophets defended pure religion, and sought to keep their people pure, faithful, close to God. They saw God as righteous, just, loving, holy, suffering, universal. They communed with God, yet kept close to their people. They condemned wicked kings even as they hated wickedness in lowly places. They taught for the future, yet conserved the best in the past. They stood forth as men uniquely sensitive, devout, and patriotic. Upon their work Jesus built; upon their principles the world still runs.

Life of John Coleridge Patteson, Bishop of the Melanesian Islands. By Charlotte Mary Yonge. London: Macmillan & Co., 1875.

After reading these two volumes of soul-revealing correspondence I was tempted to paraphrase Agrippa's confession to St. Paul: "Almost thou persuadest me to be a missionary."

The space limits preclude copious extracts. I give a few.

His reproof at the singing of offensive songs by the students at Eton College: "If that does not stop I'll leave the room."

"God is glorified in the endurance of sufferings which He lays upon His saints."

"There is little happiness without real hard work."

This from one reared amid the refinements and Christian influences of Bedford Square: "I am so accustomed to sleeping about anywhere that I take little or no account of thirty, forty, fifty naked fellows sitting sleeping around me."

On the eve of his martyrdom: "How I pray God that if it be His will and if it be the appointed time, He may enable us in His own way to begin some little work among these very wild and vigorous, energetic islanders."

The next day (September 20, 1871) arrows from these savages brought down the noble and intrepid crusader, in the 42nd year of his age.

It is regrettable that these volumes are out of print. This courageous martyr must be ranked with those who have gone before in their mission of spreading the Gospel to the benighted peoples of the earth. I place him on the same plane as Livingstone. To those who are interested in missions, and to whom the books are available, I advise a reading.

Some Folks Won't Work, by Clinch Calkins. Harcourt, Bruce & Co., 1930. \$1.50.

What does unemployment mean to you? Do you know it by bitter experience? Have you ever turned away an honest job seeker by using this title? Then read this study of the causes and human costs of unemployment.

This work is a series of stories taken from the findings of a committee on unemployment appointed by the National Federation of Settlements. Such workers know frauds, but they also have sympathy for earnest people. Since they find that a change in styles, new machinery, seasons, etc., first take the little luxuries, then cleanliness, self-respect, food, health and finally the characters of the victims, isn't it time to stop and think?

But hear their hopes: "Once the men and women of the United States shall take the stand that denial of opportunity for work to the least of them is the concern of all, and no longer to be endured in our common life, economic and social invention will quickly devise means for making that opportunity secure." p. 157.

Read the book and see whether a Christmas basket is enough. Then can plans be made to make just changes which will enable these people to regain respect for themselves and for Christian institutions.

Another.

Perpetuating Pentecost, by John M. Versteeg. Willet, Clark & Colby.

Leading men into an experience like that of the apostles is a task of no mean proportions. Only a man in living touch with the Holy Spirit would attempt such a thing; and, only a message bringing together religious experience and every-day life is an adequate message for such a high endeavor. Such a man is Dr. John M. Versteeg and such a message is contained in his book "Perpetuating Pentecost."

Today Jesus and the apostles are considered too remote, God seems a myth and the experiences of godly persons of the past are vague. Our religion is unreal. In the first six chapters of this book God is alive, Jesus is shown to incarnate His life, and the apostles take both God and Jesus seriously. In burning style the Pentecostal experience is reproduced and religion appears real and seriously to be reckoned with.

The remaining chapters face the problems of the Church today. They will melt under the fierce heat of the Pentecostal fire. It must be fanned into a perpetual flame by men bold enough to take the

religion of Christ seriously. A book that lights the Pentecostal fire within your soul! Manehr.

The Scandal of Christianity, by Peter Ainslie. Published by Willett, Clark & Colby.

This is the name of the book that has been of the most benefit to me during the past year.

For a time, some of the libraries of the country hesitated to add this book to their number, fearing that the tone might be too radical. But it appears that this objection has been set aside and we find it in every well-stocked library.

True, the wording of the book, from first to last, is very plain; but for all this, the tone is charitable and optimistic. Besides, particularly at the close, the author becomes particularly cheerful over the task of a united Church and Christianity, citing all the available statistics and reports of the different Churches and conferences called for this especial purpose.

The writer of this essay, can, with strong inclination, recommend this book as one of the brilliant literary accomplishments of the present age. Read it, everybody. It will do you good. Read.

Christ of the Every Road, by E. Stanley Jones. Published by The Abingdon Press.

Of all the books that I have read during the past year, "Christ of the Every Road" has placed itself at the very top of my list. The truths it contains have hovered over me like a sweet and lasting benediction, as well as a dominating challenge.

Written, as it was, with a special Pentecostal emphasis, it makes real our Christ—gives to Him the stability and dynamic that have always been His, but which many Church-goers have not grasped, and shows us that being merely religious is not being Christian.

To make Christ first in an indifferent world is the yearning of every conscien-

tious Christian in these days of restlessness and laxity. The author says, "But, we cannot capture these latent yearnings for Christ, unless Christ captures us more completely. Materialism and inertia will close in on these spiritual yearnings and smother them, unless we can meet them with a gospel adequate in breadth and depth. We cannot go further until we go deeper."

Yes, we must go deeper and this book surely throws out the challenge! Truly, it is well named. We are able to walk the Jesus' way, as we travel over "every road," only when Christ has full sway in our lives! "Poppity-Oppity."

Farthing Hall, by Hugh Walpole and Mr. J. B. Priestly. Published by Doubleday, Doran & Company, New York.

This is by all odds the finest bit of reading thus far produced in the rather unique way of letters from a romantic young painter and his novelist friend.

It is a fine study of a gracious girl. Farthing Hall is not far from London. The girl unusual in her devotion to a tyrannical father. Yet in so many ways I found him interesting. It is told in such light-hearted gayety, that the reader is fascinated from the beginning—a little tragic in some details—but these men are magicians in their sense of humor. The experiences genuine—real men and real women and it is easy reading.

These writers are so well known—the story so fine as to need no further introduction.

Few readers realize that books are people—real living personages. The delineation of characters—if good or evil—generous or mean—are just like the people we meet every day.

It is easy to get into the heart of things—by these intimate letters they are a delight. The story is helpful too, the girl's devotion to her wayward brothers is especially thrilling, and it is all so wholesome

and clean. Read it. You'll be glad I told you about it. Wilhelmina.

The Book Nobody Knows, by Bruce Barton. Published by The Bobbs Merrill Company, Indianapolis.

I like it so well and found it so easy to understand and so helpful in its statements on the Old and New Testaments that I would like to have others read it also, and perhaps be helped as I have been on the several points that have not been so clear before.

Miss Noner.

Last but not Least—The Bible

The Bible is the Book of all books. It should be read more than any other book. It gives us the history of creation, the birth and life of our Savior, Jesus Christ. In and through Him we are saved. There is no other way.

The way to gain eternal life is man's greatest need. The Christ life must be lived, if we be Christians.

How can we know, unless we read and learn of Him? We must meditate on the life of Christ if we like Christ, are to meet the temptations and bear the crosses that are to be borne in this life. The Bible is the guide-post for the traveler in this life on earth. The remedy for the drouth and depression of our land can be found in II Chron. 7th chapt. We should live the temperance lessons of the Bible instead of trying to kill the 18th Amendment. The court fees for wrong doing would send the Gospel to other lands. The Nation's only hope is in living the teachings of the Bible.

The three books: "Heaven," "Heavenly Home" and "Heavenly Recognition," by Rev. H. Harbaugh, D.D., are good reading for all. These and other good books from our Reformed Church publication, our "Reformed Church Messenger," should be read by every "elder" and "deacon" of our Church. But is it?

Emma Carricher.

Reflections

By A. E. TRUXAL, D.D.

I

In religion theology is important. It is essential. It is sometimes thought to be useless or a hindrance or an ornamental attachment. That is a mistake. Theology lies at the foundation of religion. The nature of religion depends upon the kind of theology upon which it rests.

For that reason the Church selects men with proper qualifications to teach theology in the seminary to the students for the ministry. Their education needs to rest upon a proper theological foundation. They are not to preach theology as such. But being firmly established in the fundamental principles of true theology their preaching will consciously or unconsciously be controlled by the same. A good theology will make good preaching.

II

I had come to think that our younger ministers were not paying adequate attention to their theology. All their time seemed to be taken up by the varied practical labors of the pastorate. After the rise of Mercersburg theology our ministers in general and many laymen paid much attention to the study of theological questions. Theology was discussed at ecclesiastical meeting and in the publications of the Church. But it seemed to me that theology was largely neglected at the present time, that the rising generations of ministers were devoting all their time to the practical phases of religion. I am glad to change my mind. From what I have seen and heard and read it is evident that our young ministers are pursuing their

studies and are acquainted with the subjects that are agitating the theological world at the present time.

III

Somehow we are all more or less constitutionally lazy and not disposed to do much hard thinking unless led by allurments or driven by compulsion. Therein lies one of the values of the spiritual conferences annually held in the Academy at Lancaster. Some of the younger men are assigned subjects on which to prepare papers for the next meeting. Time is given them to investigate and study and master their subjects. In the discussion at the meeting others are inspired to do some studying the coming year. It is a benefit to the ministers of the Church too that the seminary has established the theological "Bulletin." It gives them the opportunity and is a challenge to them to prepare papers for its columns. The "Quarterly Review" in former days served a good purpose. It ran its course and passed away. The "Bulletin" is different in nature but it supplies a want formerly met by the "Review." Theological stagnation is an evil; theological agitation is a good.

IV

In the theological sphere what is called Humanism is receiving considerable attention at the present time.

One can start with man, reason logically on all the facts in the case, and come to the conclusion that all human activities and accomplishments can be accounted for without any divine co-operation or inter-

ference. There is accordingly no need for God at all.

Or one can start with God, reason logically on all the facts, and conclude that everything is effected by divine activities and dynamic power. One course of reasoning leads to one conclusion, another course leads to a different conclusion. In this case is it either this or that? Can the logical reason effect a union of the two?

Another example. Starting with the supreme will of God and reasoning logically one will arrive at divine determinism and fatalism. But starting with the free will of man and reasoning logically one comes to the conclusion that human destiny is in man's own hands and the result is indefinite and uncertain. Can the logical reason in this case work out anything else but an "either or"?

Again, take the body and soul. When the physical constitution is our premise and our reasoning on the operations is true to the facts and logical in form the conclusion follows that the body is the essential part of man. There is no entity to the soul. The bodily organs produce the mind—the reason and feelings and will. But when one make the inward, the spiritual, the soul the starting point the logical reason comes to the conclusion that the soul is the essence of man and that the body is its external manifestation and instrumentality. Can we take all the facts, spiritual and material, and logically come to the organic unity of body and soul? I know not.

In the foregoing cases there no doubt is

truth on both sides. The two processes come to a vital union in some way, each modifying and limiting the other. But is there a human explanation for that? I doubt it. Yet it is my abiding conviction that such is the case. Perhaps that is faith. Some scholars may write books on the human and material side and others write books on the divine and spiritual side. Will they ever get together?

Jesus is called the God-man. Theology says He is true God and true man. If He is true God His human nature is only an appearance, a *schein*. His body is under the complete control of the divine. In the

early days of the Church such views were called gnosticism. And if He was true man He must have had a human father, for no one can be truly man without human procreation. If true divinity and true humanity were united in one personality was not the divinity thereby limited (perhaps by self-limitation) and was the resultant person not less than God and more than man? St. Paul says that Christ Jesus emptied Himself (of His divinity) to become man. What did He mean by that? And he also says that in Him dwelt all the fullness of the Godhead bodily. What did he mean by that? It seems to me that theology makes a mistake when it under-

takes to describe the constitution of the person of Jesus Christ. Were it not better for us to accept Jesus as we are confronted by Him in His words and works, His life and experiences, and not undertake to explain the unexplainable and to reconcile the unreconcilable?

Some things force themselves upon our convictions and faith without explanations. The co-operation of man and God with each other in mankind; the union of body and soul in man; the divine and human in Christ Jesus—these we accept as facts by an inner assurance, though how the unity is effected in each case cannot be explained by the logical reason.

The Wets Ask Too Much!

(Whether you consider yourself "wet" or "dry," give a fair hearing to this straightforward statement by DR.

POLING in the "Christian Herald")

Against the Wets we do not raise the question of sincerity. We do not question the good faith of those who differ with us on the Eighteenth Amendment and its enforcement. We have personal friends who disagree with us decisively—and they are still our friends!

We do not question the good citizenship of any man who votes against our opinion on Prohibition, or the good faith of any candidate who opposes our personal convictions. But the Wet press, and the Wets generally, have raised a significant issue. They have again accused Churches and Church leaders of bringing partisan politics into religion.

This has been particularly true in the State of Ohio. Mr. Buckley, the Democratic candidate for the United States Senate, denied the right of Churches and Church leaders to oppose his candidacy, and to support the candidacy of his Dry opponent. He challenged their good citizenship. He even indicated Good Citizenship Sunday as an undercover scheme to aid the Republican ticket. With commendable frankness Mr. Buckley came out squarely for the repeal of the Eighteenth Amendment. He then proceeded to make the kind of a campaign that would attract Wets of all political faiths to his standard. He knew that the normal vote of his party could not elect him to the United States Senate. He desired to be elected. He had a welcome for all anti-Drys. But beyond this, he insisted that Drys who also belonged to the Church, remain quiet. To keep them quiet, he shouted lustily, "Keep the Church out of politics!"

Mr. Buckley and all other Wet candidates for office know, or should know, that the Churches, and religious leaders generally, are for the Eighteenth Amendment. They are committed to the maintenance of the Amendment against which Wet candidates speak every day. Wet candidates are for the destruction of Prohibition. The Churches and religious leaders gave their treasure and their tears, their service and sacrifice, to bring about State and national Prohibition. When the Wets ask the Churches to keep quiet, when the Wets demand that the Churches refrain from supporting candidates who espouse their cause—the Wets ask too much.

They ask Churches and Church leaders to stultify themselves. They ask Churches and Church leaders to put on the badge of cowardice. They ask Churches and Church leaders to sell their birthright as citizens for a mess of campaign sophistry. **The Wets ask too much!**

The Wets know, or should know, that the charge of partisan politics is answered by the facts. The charge is false. The Drys have, from the beginning, supported candidates on both tickets. To shout, "Keep the Church out of politics!" is to say to Churches and to Dry Churchmen, "Keep still while we destroy your child." **The Wets ask too much!**

In Cleveland, Ohio, three years ago, was born one of the greatest Christian youth crusades in the history of the Church. Seventeen thousand young people crowded into the City Auditorium, and twenty-two thousand young people marched in a Fourth of July parade. These young people made

their declaration of civic faith and purpose. Their crusade preceded by two years another crusade that has been launched in the interest of the Wets. Their crusade was made worldwide in Berlin, Germany, during the past summer. It now enrolls more than four million young people. Associated with it are forty other youth groups having a total membership of about ten million.

This particular crusade, born in Cleveland, Ohio, is not for the repeal of the Eighteenth Amendment. Year after year, in city, county, and district conferences, in local societies and in great conventions, this Church youth movement has declared for Prohibition. It has stated specifically that it would not support, and that it would oppose, candidates and parties not declaring for Prohibition and Prohibition law enforcement. When the Wets ask this organization, these youth leaders and their associates, to stay out of the present fight being waged by the Drys against those who repeal the Eighteenth Amendment, **the Wets ask too much!**

Let us not question any man's motives. As Churches we shall not decide between candidates on the basis of partisanship. We are fighting for a cause. We will not be silenced and we will be heard!

Our faith must march! God helping us, the nation shall feel again the surge of those emotions that in other days became a political tide upon which the liquor traffic was swept to its destruction.

The Wets have invited the flood. **Let them have it!**

Daniel L. Poling.

Action in Our Stewardship Year

By REV. JOHN M. G. DARMS, D.D.

Now is the time for action in Stewardship Year. The articles which have been appearing in the Church papers have made clear that Stewardship includes all of life and excludes nothing that God has given to man. Even before the Christmas season is upon us, pastors, Consistories and Missionary and Stewardship Committees of congregations should arrange, if they have not already done so, to organize classes of all age groups for the specific study of Christian Stewardship. After all, here is where the solid work needs to be done.

The hours of reading and study, of teaching and discussion, will be increasingly fruitful if good text books have been selected and are being read, if proper methods of teaching are employed, allowing generous time for discussion, and if the leader will give much time to preparation. An adage reads, "Every teacher should know ten times more than he is teaching." The leaders should be well read, well informed, and well able to present effectively

the material, and to explain in very simple terms the principles of Christian Stewardship, and their outworking in every individual life. Classes for adults, the middle aged, adolescents and children should be formed. If Sunday School classes are studying Stewardship, they should take a

TYRANNY OF EFFICIENCY METHODS

For perspicuous description depend on Halford E. Lucecock. He told the Conference on Religion and Education at Lake Junaluska last summer of an efficient filing system placed by a high-powered salesman in a business house. The salesman later returned and asked how it was working. "Fine," replied the business man. "And how is business?" "O, we have had to give up business in order to look after the filing system." One is sometimes led to think some Churches do practically the same as the business man.

—Nashville Christian Advocate.

whole quarter's lessons, preferably January, February and March; if Stewardship is studied on week nights, classes should meet at least one night a week for five or six weeks.

If we can only get our people to study, to think, to discuss Christian Stewardship in its widest phases and dimensions, we will have accomplished much toward the making of a better understanding of all religious and Church work, and may anticipate more sympathetic and sacrificial loyalties to our people.

When once the members of the Reformed Church begin to comprehend and practice the principles of a real Christian Stewardship, there will be no more agonizing on Apportionments and solicitation of means for the work of our Church at home and abroad, and we can devote our entire time and strength to the real work of preaching and applying the Gospel, which work alone gives us our commission as a Church and sanctifies our labors.

Trans-Atlantic Echoes

By HERBERT W. HORWILL

Discussion in England Over Discontinuance of Armistice Day Observance

Considerable discussion has been aroused by the announcement of the Government that official wreaths need no longer be laid by foreign visitors on the Cenotaph or the tomb of the Unknown Warrior. This decision has been sharply criticized as dishonoring the memory of men who gave their lives for their country. Rudyard Kipling, in particular, has violently assailed it in a poem in his worst style, in which he accuses the Government of washing their hands of the dead and using "their dearly opened road to traffic with their foes." On the other hand, the Rev. Hubert L. Simpson, preaching in Westminster Chapel, commended the Government's action. He reminded his hearers that King Arthur acquiesced in the dissolution of the Round Table "lest one good custom should corrupt the world," and recalled the breaking of the golden serpent by Hezekiah when it had become a mere relic and fetish. Bishop Henson also approves the discontinuance of official wreaths, and goes so far as to suggest that the observance of Armistice Day should come to an end before long. Time, he remarks, is carrying away the actors in the fearful tragedy of the war, and later generations, who never went through those four years, cannot really enter into the spirit of the commemoration.

Famous Lecture Courses

The Canon Bampton who bequeathed a sum for the endowment for an annual course of lectures at Oxford to "confirm and establish the Christian faith" is deservedly counted among the "benefactors" of the University. With scarcely an intermission these lectures have been delivered every year since 1780, and some of them, when published, have been valuable contributions to the literature of apologetics. This year's lectures, by Canon L. W. Grensted, will take high rank in this long and distinguished series. Their subject is "Psychology and God." They are mainly concerned with the attack of the mechanistic psychologists, and they contend that modern psychology, so far from opposing the religious view of the world and of man, really prepares the way for it. Canon Grensted also deals with the question of spiritual healing, and discusses the relation of group psychology to the authority of the Church.

The more recent foundation of the Gifford Lectures in connection with the Scottish Universities is wider in scope than the Bampton. It is intended for the exposition of natural religion in the widest sense of that term, and the lecturers have often been anthropologists and psychologists with no Church affiliations. Some-

times, however, an opportunity is given for Christian teaching, as in the most recent course, by Bishop Gore, on "The Philosophy of the Good Life." Bishop Gore originally intended to call his book "A Defense of Good Living," but he altered the title when Dr. Carnegie Simpson pointed out to him that this might be taken to mean an apologia for habitual dining at the Ritz!

Notes and News

On the occasion of his coronation the British and Foreign Bible Society has presented the Emperor of Abyssinia with a beautifully bound Bible in Amharic. . . . Lord Amulree, who has succeeded Lord Thomson as Secretary of State for Air, is the first elder of the Church of Scotland to enter a Labor Cabinet. . . . Principal Oman is to be the next Moderator of the Presbyterian Church of England. . . . Dr. J. K. Mozley, one of the most distinguished of our younger theologians, has been appointed a Canon of St. Paul's. . . . The Archbishop of York and the leaders of the Free Churches have appealed to all ministers to prevent raffles at Church bazaars and to discourage sweepstakes and similar methods of raising money for charities. . . . Dr. Moore Ede, Dean of Worcester, who fifty years ago preached the jubilee sermon of St. Thomas's, Newcastle, has now preached its centenary sermon. . . . At the annual service for Post Office workers, held in Liverpool Cathedral, Archdeacon Howson preached from the text, "Many shall run to and fro, and knowledge shall be increased." . . . In order to keep his choirboys from fidgeting, an Oxford vicar provides them with tales of adventure to read during the sermon. Their own complaint now is that his sermons are too short. . . . The Pusey and Ellerton Scholarship, the principal Hebrew distinction at Oxford, has this year been awarded for the first time to a woman. . . . At St. Mary's Hall School, Brighton, a tablet has been dedicated in the arbor where Charlotte Elliott wrote "Just as I am," "My God and Father, while I stray" and "Christian, seek not yet repose." . . . At the grave of the Cornish miner-preacher, Billy Bray, it is found necessary to replenish the granite chippings every year because of the number taken away as mementos.

Obiter Dicta

According to Canon Peter Green, what we need today is not so much a restatement of religion as a fresh co-ordination of modern knowledge. We have no world-view of the whole of reality which gives due weight to science, philosophy, history, aesthetics, morals and religion. . . . The "British Weekly" suggests that an examination of the coins which form the main

ingredient of the offering at a diet of worship would suffice to silence the charge that the Church is a capitalist institution. . . . "Religion," says Dr. W. Russell Maltby, "should offer to simple people some contact with what they know. It should not merely baffle or stun them by the bludgeon of authority and then carry them when they are unconscious into the asylum of the church. . . . The "Christian World" reminds us that on the lips of Jesus one hears little of duty as a goal towards which men must strain, but much more of it as that which, because of their own experience of God and from an interior compulsion, men cannot help doing. . . . "I am not sure," writes Ernest H. Jeffs, "that inflated language has not been as great a barrier to the Church's effectiveness as antiquated language." . . . Our peril today, according to the Rev. Kenneth L. Parry, is not indifference to religion but a temperamental view of it. Religion, like music and golf and crossword puzzles, is regarded as a matter of personal taste and temperament.

New Books in England

The London "Times" is publishing in a volume, entitled "The Christian Year in the Times," a selection from the religious articles which have been for many years a much appreciated feature of its Saturday issues. They are arranged in the chronological sequence of the Christian calendar. . . . Bishop Knox, now in his eighty-third year, shows no sign of failing powers in the learned and critical study he has just written of "Robert Leighton, Bishop of Glasgow" (Clarke). "He Is Become My Song" (Clarke), by Edith Anne Stewart Robertson, is a long choral poem on the life of Jesus. Parts of it were published by Sir William Robertson Nicoll in the "Expositor." . . . "The English Parish Church" (Longmans), by A. R. Powys, is the latest addition to the "English Heritage" series. . . . Prof. W. D. Niven's study of "The Conflicts of the Early Church" (Hodder) shows that the history of the Church is that of the development of a living organism in its environment. . . . K. de Gruche's "Dr. Duncan Main of Hangchow" (Marshall) describes a career of 46 years as a medical missionary. . . . Dr. W. Ewing's "Paterson of Hebron" (Clarke) is the biography of an unconventional missionary whose generous manhood overcame fanatical hostility. . . . Dr. Thomas Stephenson's "Divine Providence in the Light of Personality" (Sharp) is the Fernley Lecture for 1930. . . . "It Seems To Me" (Black) is a volume of homely and undogmatic addresses by the Rev. Basil G. Bouchier.

The Place of the Puritan

(Extract from Thanksgiving Sermon at Trinity Church, Mt. Penn, Sunday evening, November 23, 1930, by the REV. FRED K. A. STERNER)

The Puritans were heroic people. They were real masters of their fate. Dr. Samuel Eliot says, "They did not study life as a problem, they mastered it as an experience." Surely that is very aptly put. Everywhere today you hear people asking the question, why. We are concerned about the mystery of life. We are perplexed about suffering and hardship. We rebel against life's injustices. We wonder at the appalling silence of the infinite spaces. Life is to our age and period of time distinctly a problem. And that makes for doubt, uncertainty and instability of character. It is that which supremely con-

trols the behaviour of men and women. The president of the United States points out the fact that we are experiencing a subsidence of our moral foundations. Why? Prohibition? Of all the nonsensical arguments, that is the worst. We realize the element of truth upon which this argument rests, but to give this as the reason for our crime, our immorality and anarchy today betrays shallowness of thought. The real reason is the wobbly faith that is so prevalent. People doubt. They doubt eternal life. They doubt God or at least His goodness. And that has a tremendous effect on the behaviour of men and women.

Let people really believe that "tomorrow they die," that is, die in the sense of being annihilated; and if they really believe this, then they certainly will live on a spree of "eat, drink and be merry." And that is just exactly what people are doing today. They are living as though they die tomorrow, as though the moment was all they had and is something into which they much crowd the very last bit of sensual pleasure. Let people doubt there is a God who cares, and they will certainly give free reign to their appetites and their greed. Someone in ancient times said of his contemporaries that before the people

could be reformed, it was necessary to reform their gods. And that is true today. If people in any way lose the sense of immortal life, then by doing so that makes God, or whatever they believe created man the murderer and killer of every human being that ever lived with aspiration in his soul and love in his heart; and man himself, with some exceptions refusing to stoop to the same level of murder, becomes better than his God; or if he has none, he will not for long remain better than the mere natural forces whose actions he observes around him.

But the Puritan was not dealing with doubts. His was a sovereign God. His was a mighty faith and in that faith he lived and conquered life. He lived to be true to that faith. He might have remained in comfort in England by weakly yielding his faith and conforming to the wishes of others. But no, of his own choice he came to America and faced tremendous hardships. You all know enough American history to know what happened. You know the graves at the end of the first winter. There is something sublime about that. It reminds you of the prophets, willingly accepting persecution. It reminds you of Jesus Christ facing Jerusalem and the cross. It's easy for our soft generation to call them hypo-

crites. That word is bandied about too glibly today and few who use it realize that it may really be a boomerang. Nine times out of ten the ones so ready to shout hypocrite at the slightest provocation are in reality themselves the hypocrites trying to excuse their own sins and short-comings because of the weaknesses of those who honestly try but fail and yet in the end come back in bitter repentance.

America today needs some of the spirit of the Puritan. We may make allowances for the difference in the times. We may avoid most of their extremes. We may not for one moment consider some of the things which grew out of their hard life and terrible experiences. But the real inner essence of Puritanism is just what America needs today. We need their moral virility, their sublime earnestness, their majestic faith, their heroic determination to master life. They took the teachings of the Bible seriously and honestly tried to live them. I sat at Classis and listened to the secretaries of the Boards make pleas for the means to continue their work with success and then urged the Classis to adopt just and equitable means whereby the greatest amounts might be raised. I have been told since by a brother minister that I take things too seriously and by another that I

let my sensitive conscience trouble me too much. And we hear people ask, What's the matter with the Church? What's the matter? Just a lack of that earnestness so characteristic of the Puritan. There's too great a lack of seriousness in the Church today, a contemptible refusal to take Jesus Christ seriously and really believe that He meant just what He said. Ministers utter the wonderful words of life from the pulpit and then close with velvety rhetoric so as not to leave this soft modern generation down too hard. People sit in the pews and enjoy oratory or "pep," as some call it, and the gospel is smiled at and passed by by their moving picture minds. And the great crowds on the outside, sneering and scorning, say to us: When those fellows who stand in the pulpits show that they are serious about what they say, show that they believe what they preach and show that they are willing to live it out "in spite of consequences," as Stanley Jones puts it; and when those people who sit in the pews show that they are in earnest, that they really believe what they hear and think it worth enough to make real sacrifices in time and money and self: then at least we'll admire and applaud though we may not have the moral courage to follow and make similar sacrifices.

NEWS IN BRIEF

THANK YOU!

The announcement that we were now ready to receive contributions to the salary fund for Miss Wolfe, of Bowling Green Academy, has met with some prompt responses. We have made a good start. Let the friends of this work respond promptly and we will make our first announcements of contributions received in the "Messenger" of next issue. Send all contributions to the editor, Dr. P. S. Leinbach.

CHANGE OF ADDRESS

Rev. J. A. Hochstatter from Quincy, Washington, to Loveland, Colorado.

Rev. W. Carl Nugent from Aizu-Wakamatsu, Japan, to 308 Shinchiku Higashidori, Yamagata, Japan.

Rev. A. Bernath from 330 Payne Ave., to 245 Wheatfield St., N. Tonawanda, N. Y.

143 were in attendance at the annual Rally and Go-to-Church Sunday of the R. L. Motter Memorial Bible Class in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor. The sermon to the class was preached by Rev. Mr. Raubenhold. The Woman's Society held its annual Thank Offering service on Sunday evening, Oct. 26. The speaker was Mrs. M. R. Fleming, of Red Lion, Pa. The annual Every Member canvass will be held on Dec. 7.

The ladies and young people of Christ Church, Annville, Pa., Rev. Dr. K. O. Spessard, pastor, presented to the Bethany Orphans' Home through the Needle Work Guild, 700 pieces, consisting of wearing apparel and bedding. A new Baby Grand piano was recently purchased for the main room in the Sunday School Chapel. The Christian Endeavor Society is furnishing the social rooms with the necessary equipment.

First Church, Canton, Ohio, Rev. Dr. R. W. Blemker, pastor, welcomed to its pul-

pit, Nov. 23, Mr. Benjamin Stucki, the head of the Mission to the Winnebago Indians at Black River Falls and Neilsville, Wis. He is the son and successor of the late and honored Dr. Stucki whose whole life was devoted to this work. In the evening of Nov. 23, a brand new girls' choir made its first appearance under the direction of Mrs. Ernst, who has been very busy preparing them.

In the evening of Nov. 30, the quartet and choir of Trinity Church, Canton, Ohio, Rev. Dr. Henry Nevin Kerst, pastor, will give a Thanksgiving Musical, under the direction of Mrs. Penniman, Church organist and choir leader. The Men's Bible Class will have their 12th Anniversary Banquet on Dec. 12. Dr. Frank G. Sayers, pastor of the First Baptist Temple, Youngstown, O., will be the speaker and his subject will be "What Will the World be Like in 2030?" This will be a great event for all the men of the Church and their friends.

The Delaware, Ohio, Church, Rev. Ervin E. Young, pastor, Armistice Sunday was observed on Nov. 9 with a special sermon by the pastor on "A Warless World." On Nov. 23 was Thanksgiving and Harvest Home Sunday. The offering was given to the parsonage fund. The Union Thanksgiving service was held in this Church on Wednesday evening, Nov. 26. Rev. H. H. Schuyler Foster, of the Baptist Church was the speaker.

Grace Church, Sioux City, Iowa, Rev. L. H. Ludwig, pastor, reports that for the first time in 6 years there was an average attendance of 100 in the Sunday School and 93 at the Church services. The Mission Study Class met for 5 consecutive Monday evenings for a study of the Caribbean Islands. The last meeting was held Monday evening, Oct. 27. A total of 27 different persons attended the different meetings with an average of 13. Plans are being made for the organization of another class after the holidays to take up the study of India.

A very delightful Father and Son Ban-

THE REV. B. E. LIENKAEMPER

Word has been received of the death of another of our faithful ministers, the Rev. Benjamin E. Lienkaemper. We await further details of the passing of this dear brother, when a fuller record of his life will be given.

quet was held in the social rooms of St. John's Church, Red Lion, Pa., on Nov. 13. 125 men and boys gathered around richly laden tables. Rev. Oliver K. Maurer, pastor of the Church, acted as toastmaster. After a very enjoyable program of music and after dinner speeches, Dr. H. M. J. Klein, head of the History Department of F. and M. College, delivered a very splendid address in which he asked the fathers to encourage the boys, and challenged the boys to be grateful to their fathers.

At the regular monthly meeting for November, the officers of the First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, elected J. Wesley Hedrick an elder for life. Mr. Hedrick has been a faithful member of the Church for 24 years, and has been an elder for 20 years. On Nov. 14, Mr. Hedrick celebrated his 80th birthday anniversary. He is still an active officer in the Church and seldom misses a service. Mr. Hedrick united with the First Church under the pastorate of Rev. D. E. Bowers, and served as an officer during the pastorates of Rev. L. A. Peeler, Rev. Roy E. Leinbach, Rev. E. A. Krebs, Rev. Milton Whitener and Rev. W. R. Shaffer.

A defective flue and a resulting fire caused the rapid destruction of the old, historic Christ Church, Funkstown, Md., the Rev. Robert Lee Bair, pastor. The fire broke out about 3 o'clock Friday morning, Oct. 24, and within the brief space of 1½ hours, the building was a mass of ruins with nothing but the 4 brick walls stand-

ing. The Church was 70 years old. The financial loss amounts to \$20,000, with only \$1,000 insurance placed on it. About four years ago, several thousand dollars were spent on remodeling the interior. When the large bell in the belfry fell to the ground, it sounded several taps, as it hurtled through space. The sympathy of the whole Church goes out to these brethren in their great loss. The subject of adequate insurance for Churches and parsonages should demand more careful attention of all Consistories.

A Church Workers' Conference was held in the social room of the St. Luke's Church, Wilkes Barre, Pa., Rev. H. A. Shiffer, pastor, on Nov. 13. The Conference was preceded by a supper which was served by the ladies of the congregation. Rev. Mr. Shiffer presided over the meeting. The devotions were in charge of Rev. R. W. Huckle, Zion Church, Nanticoke, Pa., and Rev. H. N. Spink, First Church, Plymouth, Pa. The addresses were on "Stewardship Year," by Rev. Dr. Homer S. May, First Church, Wilkes Barre, Pa., and "Church Loyalty Crusade," by Rev. I. H. Aulenbach, First Church, Berwick, Pa. The Conference was one of 4 held within the bounds of the Wyoming Classis. It comprised Scranton, Wilkes Barre, Nanticoke and Plymouth, Penna.

St. Peter's, of Locust Valley, Rev. J. Arthur Schaeffer, of Tamaqua, Pa., supply pastor, observed the Lord's Supper Nov. 16. The inclemency of the weather did not mar the attendance, 51 of the 56 members communing. Members able to do so were challenged to go "the second mile" in raising the full Apportionment, \$79.56 remaining to be paid. They responded with an offering of \$107.57, the largest in the history of the congregation. Five splendid young people, confirmed the previous Sunday, received their first Communion.

The wedding of Miss Adessa F. Kistler, daughter of Mrs. W. H. Kistler, of Steelton, Pa., and Dr. Harold B. Wood, of Harrisburg, Pa., took place recently at the home of the bride with Rev. J. H. Dorman, pastor of the First Church, Steelton, Pa., officiating. The ceremony was performed before an altar of fall flowers, golden chrysanthemums and palms, in the presence of the immediate families. Mrs. Wood has been the efficient organist of the First Church for a number of years and is a graduate of West Chester Teachers' College and of Lebanon Valley College, and has been Student Counsellor at Edison Junior High School of Harrisburg, Pa. Dr. Wood is connected with the State Department of Health. They will reside in Harrisburg.

The fall Institute of the Baltimore-Washington Classis met in Zion Reformed Church, Baltimore, Md., Rev. N. L. Horn, pastor, Oct. 29, Miss Pauline Holer, of Washington, D. C., Classical president, presiding. Special speakers for the Institute were Mrs. Leicht, of Ohio, and Mrs. Stoudt, Baghdad. Both speakers were well received and left a challenging message. Mrs. N. L. Horn, wife of the pastor, was appointed secretary of Life Members and Members in Memoriam, to fill the vacancy made by the death of Mrs. J. D. Buhner, wife of Rev. J. D. Buhner, of Washington, D. C. The Ladies' Guild of Zion won first prize at the Baltimore Food Show for having the highest per cent attendance at the food show. The prize was \$25. A very successful Community Masqued Halloween Social was staged Oct. 31 in the social room of the Church. About 200 men, women and youth gathered for frolic and fun. Mother Goose group won the prize. This group consisted of the class taught by Miss Audrey Deppenbroek. The Every Member Canvass for Current Expenses, Building Fund and Benevolences was made Nov. 17. 22 persons going in pairs made the canvass.

"Those Things Which Cannot Be Shaken"

was the text of the sermon preached at the Wednesday evening prayer service, Nov. 19, at St. John's Church, Bethlehem, Rev. W. D. Mehrling, pastor. A number of the men have given the room in which the Beginner-Primary Department of the S. S. meets, where the Boy Scouts meet, and where suppers and social functions are held, a coat of rich buff color with alabastine. The department has also been enriched by the addition of cretonne curtains. The Catechetical class numbers 14 at present. Dr. John F. DeLong has extended the great courtesy of entertaining the Lehigh Valley Ministerial Association at St. John's Church on Dec. 1, when the Ladies' Aid Society will provide the dinner. This society will conduct a Bake Sale on Nov. 29. Dr. Z. A. Yearick preached in St. John's Church on Nov. 16. The pastor recently addressed the Men's Bible Class of St. John's Evangelical Church, Bethlehem, Pa.

Sunday morning, Oct. 26, a memorial service was held in Salem Church, Allentown, Pa., Dr. W. F. Kosman, minister. The service was held in loving memory of the late James F. Hunsicker, a loyal member of the congregation. The opening worship was in charge of Mr. Paul E. Lehr, superintendent of the Sunday School. Mrs. C. O. Hunsicker sang 2 solos. The James F. Hunsicker Men's Bible Class Quartet furnished 2 numbers. Miss Ruth R. Hunsicker read a poem, "At the Loom of Life." The morning address was delivered by the Rev. George W. Richards, D.D., of the Theological Seminary, Lancaster, Pa. The second part of the service was given to emphasis upon Salem's Loyalty Sunday. Sunday evening, Nov. 2, the parable and tableau, "The Great Feast," was given with words and music. The following Sunday evening another of the series of parables in tableau, "The Talents," was presented. The members of the Eureka Bible Class of Zion Church, Pottstown, Pa., Mr. Stanley Emrich, teacher, visited Salem Sunday morning, Nov. 2, and were given a hearty welcome.

Sunday, Nov. 9, special dedicatory services were held in the Heidelberg Church, York, Pa., the Rev. Dr. W. Sherman Kerschner, pastor. For the dedication of the new Austin pipe organ, the consecration of memorials and other gifts, a special worshipful and appropriate service was used. The pastor delivered appropriate addresses at both the morning and evening services, while carefully selected vocal and instrumental music added to the joy and worship of both of the services. The organ was built by the Austin Organ Co., of Hartford, Conn., and was built over specifications prepared by John A. Bell, organ architect, of Pittsburgh, Pa. Counting the harp and cathedral chimes, the organ contains 38 stops, 34 ranks of pipes, 2,141 pipes, 32 couplers, 47 combination pistons and 7 mechanical pedals. The cathedral chimes consist of 25 bells, and the harp of 61 tones. The memorials were the new choir railing placed in memory of Anna Elizabeth Laucks, by the Sunshine Guild, and a brass vase and onyx pedestal placed by Margaret E. and Bessie M. Gartman, the daughters of Robert W. and Elizabeth Gartman in memory of their parents. There were also special gifts in the form of organ stops and cathedral chimes made by members of the congregation and societies of the Church. The inaugural organ recital was given on Thursday evening, Nov. 20, with Arthur B. Jennings, of Pittsburgh, Pa., at the organ. Heidelberg congregation is now in possession of the most modern pipe organ in the city of York, and as a medium of praise to Almighty God, it should be a thing of joy for many years to come.

The Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, has written another chapter in the history of the congregation, when on Nov. 23, the cornerstone for the new Church was laid. Amid im-

pressive ceremonies, the various papers and historical data, were laid in the cornerstone and the stone laid by Rev. Huckle. The sermon for the occasion was delivered by the Rev. H. L. Goughnour, pastor of the Bethel Congregational Church. As the cornerstone was not laid until the completion of the building, the dedication services followed on Monday, Tuesday, and Wednesday evenings. On Monday evening, the regular dedication service, Plymouth Night was observed and the sermon preached by the Rev. Dr. May, pastor of the First Church, Wilkes-Barre, Pa., and president of Wyoming Classis. On Tuesday evening there were 2 sermons, one in English by Rev. H. N. Spink, of First Church, Plymouth, Pa., and one in German and English by the Rev. William Toennes, of the Grace (German) Church, of Hazleton, Pa. Wednesday evening, which combined the thoughts of dedication and Thanksgiving, the Rev. Dr. Sefellen E. Stofflett, of Hazleton, Pa., was the speaker. This congregation of faithful people in the heart of a mining city has made remarkable progress during the past four years and it became necessary to think of the condition of the Church plant. It was decided to remodel the present plant, and brick veneer it with fine red rough texture brick surrounded by lime wash. Memorial windows were also installed. The Church, which is Gothic in design, makes a very neat appearance suggestive of worship and is one of the finest Protestant Churches in the city. Felicitations were brought to the local congregation by the Ministerial Association of the city.

The fall and winter program of Grace Church, Easton, Pa., Rev. L. V. Hetrick, pastor, is well under way and is working out very satisfactorily. The annual Harvest Thanksgiving festival was celebrated on Sept. 28 and the fall Communion on Oct. 12, both services were largely attended. Rally Day was observed with a special program in which the departments of the Church School furnished the worship service and the assembled congregation was addressed by Scout Executive Culpepper, of the Easton Area Council of Boy Scouts. Prior to the Rally, a week of young people's activities were carried out which culminated in a booster supper of the entire congregation and Church School in the social room of the Church on Friday evening. The community prayer services sponsored by the 3 congregations, Presbyterian, Lutheran, and Reformed, on College Hill, have been resumed and are proving as popular as in former years even though this is the 5th season. To stimulate the attendance upon the evening worship services the several organizations of the congregation have been challenged to sponsor one service each and be responsible for the program. To date, such services have been held under the auspices of the Consistory, when the address was made by Elder Francis Berkemeyer, of Allentown, Pa.; by the Church School, when the pastor spoke on "Modern Religious Education"; by the Woman's Missionary Society, when the address was made by Miss Alliene S. De Chant in connection with the annual Thank Offering service; and by the C. E. societies, when the address was delivered by Mr. Russel Reinert, of Allentown, Pa., secretary of the Eastern District of the Penna. C. E. Union. The services to be sponsored by the Men's Club, the Boy Scouts and the Ladies' Aid Society are scheduled for dates leading up to the Christmas season. 14 of the Church School teachers and officers are enrolled in the Community School in Religious Education and Leadership Training of which the pastor is the chairman of the Board of Administration. The annual community Thanksgiving service for College Hill is being held in this Church and a Union Community service will be held in the Presbyterian Church on the evening of Nov. 30, at which Dr. Paul S. Leinbach, of the "Messenger", will be the guest preacher.

CHURCH EQUIPMENT SERVICE

Bells and Chimes

AS THE last strains of an old familiar hymn died out on the still twilight air, the silvery tones of the chimes seemed to linger in the sick room.

"Mamma," from the quiet little figure on the bed.

"What is it, dear?"

"What was that music?" asked the child.

"That was a hymn played on the Church chimes," said the mother.

"What hymn?"

"Well, the name of it is 'Abide with Me,' and the words of the part you just heard are:

Help of the helpless,
O abide with me."

"I like that hymn," said the girl. "I think God will help me to get well."

"Yes," answered her mother, "I think so, too; and then you can go to Sunday-school again when the chimes ring."

The message of the chimes has brought cheer into many a sick room, and touched the heart of many a backslider. When the chimes are heard pealing forth joyful and inspiring old hymns from a church tower, they strike a responsive chord in most hearts, and many are moved to go to Church and join in the service. The chimes can express many forms of mes-

sages, and some Churches use the chimes on week days as a reminder that religion is not merely a Sunday matter. Certain chimes may be set to play hymns automatically at regular intervals.

Another form of chimes is that embodied within the Church organ, and the marvelous tone effects that a skillful organist can draw out of it are very impressive.

Most congregations have found that their own bells or chimes not only serve to remind them of the call to worship, but also attract the visitor or stranger, some of whom may have become indifferent to Church going. What more fitting and appropriate memorial to departed loved ones than chimes placed in a Church tower?

The manufacturers of bells and chimes are constantly receiving testimonials which are available to those interested, and they will gladly furnish detailed information as to how they will enter into the design of the new or remodeled Church. Please address your request for information to the manufacturers whose advertising appears in the columns near this article, or to the Church Equipment Service, the "Reformed Church Messenger," 15th and Race Streets, Philadelphia, Penna.

In Schaefferstown Charge, Rev. A. J. Bachman, pastor, there were 14 additions into St. Paul's, Millbach, Pa.: 10 by confirmation, 2 by letter and 2 by reprofession.

The program of the Reformed Ministerium of Harrisburg, Pa., and Vicinity, for the season is as follows: Nov. 17—Impressions of the Riverside Church, New York, Rev. Frank W. Teske; Dec. 15—Social Welfare versus the Church, Rev. David Dunn; Jan. 19—Authority in Religion, Rev. John N. Levan, D.D.; Feb. 16—The Church and Unemployment, Rev. S. Charles Hoover; Mar. 16—The Atonement and the Social Progress, Rev. Charles R. Hartman; Apr. 20—Modern Principles in Religious Education, Rev. Alton Barley; May 18—The Value of Summer Schools of Theology, Rev. James H. Dorman; June—Annual Picnic. Dr. J. N. Le Van is president and Rev. Chas. R. Hartman, secretary of the association.

The fall program in the Sycamore Ohio Church, Rev. C. F. Brouse, pastor, began with a well attended Rally Day and Communion Sept. 21, Promotion Day Sept. 28, and Harvest Home with donations and offerings for the Home for the Aged at Upper Sandusky on Oct. 19. The conference of the northern section of Central classis W. M. S. was entertained Oct. 31. The annual supper given by the Mizpah class Nov. 8, netted a goodly sum for their treasury, and the annual rabbit supper of the Men's class, Nov. 18, brought together 95 men and boys for a delightful evening of feasting, fellowship, and entertainment. Attendance and offerings have kept up well this fall. The offerings at the W. M. S. Thank Offering service, Nov. 16, totaled above \$57.

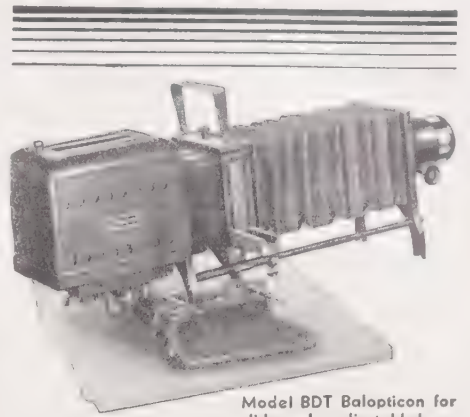
Rev. Hobart D. McKeehan, minister of the Abbey Church, Huntingdon, Pa., delivered an address before the American delegates to the Goodwill Congress of the World Alliance in the Cabinet Room of Hotel Willard, Washington, D. C., on Armistice day evening. A most interesting art and architectural exhibit presenting the work of leading architects, sculptors and painters is being planned by the Abbey Church and will be held some time during the winter months. Lovers of the beautiful as well as those immediately interested in new Church buildings or decorations will find this exhibit very helpful. In addition to these exhibits, Mr. McKeehan has announced that one room, and

possibly two, will be devoted to such modern art as depicts the spirit of International good-will.

The 39th anniversary of the organization of St. Mark's Church, Reading, Pa., the Rev. Gustav R. Poetter, pastor, was celebrated on Sunday, Nov. 16th, with the Rev. Dr. Charles E. Schaeffer, a former pastor, as the guest preacher. Dr. Schaeffer addressed the Sunday School and the C. E. Societies and preached in the morning on "Restoring the Ark of the Lord." In the evening his theme was "The Church and the Youth of Today." There are still 17 charter members living who were guests of honor. The congregational receipts were \$1,775. The Church was decorated with palms and flowers. The white coverings were placed on the pulpit, altar and lectern. There were 708 present in the Sunday School. \$500 were raised by the School for the anniversary fund. The day was one of inspiration and joy for the pastor and his people.

A Christian Endeavor convention of the Western District of the Virginia Union was held at Woodstock, Va., on Nov. 1 and 2. Christian Endeavorers from the major part of the Shenandoah Valley attended this fine convention. New officers were elected with Miss Margaret Richards of Winchester, Va., as President. She also holds the office of Young People's Supt. in the Virginia State Union. The high points of the convention were, the C. E. School of Methods, addresses by C. E., State, and International leaders, and the playtime supper banquet. The delegates who attended the Convention received true Southern hospitality in the small city of Woodstock. The convention leaders and speakers were: Mr. S. B. Vandersall, Supt. of Christian Vocations, International Society of C. E.; Mr. W. R. Breg, Southern Secretary, International Society of C. E.; Mr. C. E. Barfield, President and Mr. W. H. Baker, Treasurer of Virginia C. E. Union; Mr. Wood, former President of Mississippi C. E. Union; Mr. V. L. Phillips, former President of N. Y. C. E. Union and now President of Shenandoah College, Dayton, Va.; and Mr. F. Haines, Social and Recreational Supt. of Virginia C. E. Union.

Zion Church, Buffalo, N. Y., Rev. Herman E. Schnatz, pastor, celebrated its 85th anniversary on Nov. 2. The fine weather, cheerful faces, beautiful flowers, good singing, and the new pulpit furniture all added



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to the atmosphere of festivity. Rev. A. E. Dahmann, pastor of the Church from 1893-1911, gave 2 fine messages. The special offering at both services amounted to \$1231. The new pulpit and 2 side chairs were provided by the Ladies' Aid Society. A pulpit divan was given by Mr. and Mrs. Elmer Miller in memory of his parents, Mr. and Mrs. Martin Miller. Other memorial gifts were: In memory of Mr. Louis

Mauer, \$200 from his wife Eleanor and \$50 from his daughters, Mrs. Fred Miller and Mrs. O. B. Carlisle; \$10 from Mr. and Mrs. Kraebel, in memory of their daughter, Otilie Kraebel Dahlman. A number of the organizations of the Church also gave liberal amounts toward the special offering. Zion Church, founded by Rev. John Althaus in 1845 with 16 members, is the oldest of the Churches in Buffalo. Though a down town Church with a scattered constituency, it is well equipped for carrying on a strong and important work for the advancement of God's Kingdom at home and abroad.

One of the largest gatherings of the Co-operative Elder's and Laymen's League of the Classis of Virginia, was held in the Church School room of the Centenary Church, Winchester, Va., on the evening of November 6th. More than 100 men sat down to a splendid dinner furnished by the Ladies' Aid Society of the Church. Not only were the parishes of the Reformed Church represented, but also the congregations of the other denominations in the city were represented by a president or representative of their lay organizations. The largest delegation came from Martinsburg, with Shepherdstown a close second. The invocation was offered by the Rev. O. B. Michael, of Edinburg, Va. An address of welcome was made by Mayor F. A. Shyroek, and the benediction given by the Rev. J. Wade Huffman, of Roanoke, president of the Classis. The speaker of the evening was the Hon. Emory L. Coblenz, of Middletown, Md., who made a striking challenge for co-operative service and fellowship. A new feature of the banquet was the round-table discussion led by H. L. Lyne, of Shepherdstown and followed by W. F. Long of Roanoke; Dr. Huffman of the Teachers' College, Harrisonburg; Mr. Harris, of Middlebrook; Joseph S. Wise, of Philadelphia, Pa., and

Rev. A. S. Peeler, of Lovettsville. An augmented Church School Orchestra, group singing and violin as well as a splendid quartette of singers added much to the pleasures of the evening.

Before a surging, cheering crowd of 50,000 persons, York and Lancaster counties united with gorgeous military pageantry on Armistice Day, in the dedication of the new inter-county memorial bridge spanning the Susquehanna between Wrightsville and Columbia, Pa., the bridge having been erected as a memorial to the sons and daughters of York and Lancaster counties who served in wars. The dedication was the outstanding Armistice Day event in Pennsylvania. Governor Fisher, members of his official staff, and judges of the state courts represented the Commonwealth, while Federal officials also joined with the sister counties in dedicating the \$3,000,000 span, the largest multiple arch, concrete bridge in the world. Governor Fisher and Dr. Henry H. Apple, the president of Franklin and Marshall College, were the speakers at the dedicatory exercises held on the bridge plaza on the Columbia shore. After reviewing the heroic part played by the sons and daughters of York and Lancaster counties, in the wars of the nation, Dr. Apple said in paying tribute to the designers and builders of the new structure: "It joins land and people who have a common ancestry and experience, a rich history and a record of noble achievement in the affairs of a great nation. In this ceremony, first of all, we figuratively lay our garland of affection and gratitude upon the tomb of the Unknown Warrior—a patriot who stands for all those who gave their lives in defense of the principles and ideals of human freedom." The speaker declared it "highly significant that this memorial does not exalt or glorify war. It is rather symbolical of the arts of peace. The bridge is a link in a great national

highway leading out into every nook and corner of the land and serving to bring us into closer relation with the lives and fortunes of the people in every other section and community of the country. It remains for us now to consecrate ourselves with equal loyalty to our country, to uphold her laws, to enrich her institutions, to strengthen her ideals and to stimulate her purposes."

THE WORLD STEWARDSHIP CONFERENCE

A World Conference on Stewardship and Church Finance is to be held in Edinburgh, Scotland, June 22-26, 1931. The delegation which will go from the United States and Canada is limited on the basis of five from each of the 25 denominations constituting the United Stewardship Council, plus one for each one hundred thousand members. The total quota of American delegates will be limited to not more than 100. Entertainment during the Conference is extended only to a delegate duly accredited by the Committee of Arrangements in the United States, but the Conference Sessions will be open to all visitors. Among the speakers are the Rt. Hon. the Earl of Home, LL.D., of Glasgow; Rev. W. J. Smith, of Bo'ness; the Rt. Rev. John White, D.D., LL.D., of Glasgow; Canon C. E. Raven, D.D., of Liverpool; the Rt. Rev. Donald Fraser, D.D., of Edinburgh; Prof. Dr. Adolf Keller, of Geneva, and the Rev. J. D. Jones, C.H., D.D., of Bournemouth, besides several American representatives.

Arrangements have been made for special accommodations on the S. S. Adriatic of the White Star Line, sailing from New York, Saturday, June 13, on which many of the delegates will cross. For program and fuller particulars apply to Dr. Harry S. Myers, 152 Madison Ave., New York, N. Y.

BOOK REVIEWS

After Pentecost What? Cokesbury Press. Price, \$1.50.

Eight eminent writers contribute to this symposium, designed to show how the Church and its program can best be benefited by the current observance and use of Pentecost. It contains much of value. P.

Golden Age Sermons for Juniors, by Dr. Thomas W. Dickert. Revell, New York. Price, \$1.50.

"Messenger" readers do not need to be told that this is another assortment of rare gems. The "sureness of touch and treatment" which the publishers emphasize is but one of the virtues of Dr. Dickert's volumes of sermons, which make the greatest spiritual values real to the Junior mind and conscience. He knows how to do it. E.

Personality and Science, by Lynn Harold Hough. Harpers, New York. Price, \$2.

Is man the master or the slave of the machine? With great skill this brilliant writer shows that science is made possible only in a world of personal freedom and responsibility. It is the thinker's observing mind which constitutes the chief interest, not the mechanism which issues from this thinking. It is a timely book. E.

His Own People, by Leon N. Rogers. Laidlaw Bros., New York.

One of the most fascinating tales we have seen in a long while—the tale of an old-fashioned circuit-rider and his family

and parishioners. Here is the rugged devotion to duty of the pioneers. It is "a novel as entertaining as a fine biography." P.

Pathways to Certainty, by Wm. Adams Brown. Scribner's, New York. Price, \$2.50.

No wonder the Religious Book Club selected this as of outstanding value. A book by this spiritual genius is always a major event. The uncertainty which has bred so much fear in our day, the humanist claims which have so confused the memory—these are met with the positive and reassuring convictions of a great faith. Mr. Lippman and Prof. Dewey are answered with refreshing vigor and with a scientific insight that leaves little to be desired. P.

Religion in Life Adjustments, by Prof. Samuel N. Stevens, of Northwestern University, Dept. of Psychology. Abingdon Press. Price, \$1.50.

A scholarly effort to show the integrative and preventive character of religion, a portrayal of its great therapeutic value and creative effect on the life of mankind. E.

The Fight for Peace, by Devere Allen. Macmillans, New York. Price, \$5.

The brilliant editor of "The World Tomorrow" has indeed produced a monumental work in the book so ably reviewed by Dr. Lynch on page 2 of this Book Number. The "Messenger" is to have the benefit shortly of a series of letters from the pen of Dr. Allen, who is on a 14 month

leave of absence, making an intensive firsthand study of peace and labor movements in Europe. P. S. L.

The Way of Prayer, by Dr. Peter Ainslie. The Christian Temple Press, Baltimore.

We are glad for the revision and reprinting of this valuable little book, which was first published in 1924. It emphasizes prayer in individual experience and presents this great subject in a simple and most appealing way. It should bring blessing to countless lives. We counsel you to study it. E.

Why I Believe, by Dr. Teunis E. Gouwens, Cokesbury Press. Price, \$1.

The author is an able young pastor in Louisville, formerly of the Dutch Church. The positiveness, sanity and clarity of these sermons, which discuss the six major problems disturbing the modern man in the field of religion, is notable. It is assuredly helpful to get such trumpet calls on great themes like these: Why I believe—in God, in Jesus Christ, in the Bible, in the Church, in Prayer, and in Immortality. It has tonic quality. L.

Tigers' Teeth, by Stuart Robertson. Richard R. Smith, Inc., New York. Price, \$2.

"Apt story-telling for children" is a real art. This writer obviously understands the boys and girls. Dr. James Black says in "The British Weekly," "as a boy I should have loved to sit under a speaker like this." Who would not face with eagerness the prospect of hearing such good stories? E.

Church and Newspaper, by Wm. Bernard Norton. Macmillans, New York. 270 pp. Price, \$2.50.

For many years the author was religious editor of the "Chicago Tribune." As a former pastor he knows the problems of the Church and has brought a well-balanced mind to the discussion of a vital problem. If his sympathies are too largely with the journalists, he gives valuable counsel to all who are seeking the best sort of publicity for the Churches. Especially valuable are the tips to preachers on how to present Church news in interesting, human and timely ways, such as will be welcomed by editors. **E.**

Jesus and Our Pressing Problems, by Rollin H. Walker. The Abingdon Press, New York. Price, \$1.50.

This is no treatise on abstract theories, but a brave and wise treatment of concrete problems of conduct for individuals and society, bringing to bear the mind of Christ on their solution. The author is Professor of English Bible in Ohio Wesleyan, and his approach is vigorous, thorough and fearless. **L.**

Creative Preaching, edited by G. Bromley Oxnam, President of De Pauw University. The Abingdon Press, New York. Price, \$2.50.

Here are 18 edifying lectures given at the Conference on Preaching at the Boston University School of Theology. Such names as Moffatt, McDowell, Sockman, Merrill and others of like magnitude suggest the rich mine of treasures in this book designed to make better preachers. **L.**

Modern Apostles of Faith, by Dr. C. F. Wimberly. Cokesbury Press, Nashville. Price, \$1.25.

Beginning with the stalwart Peter Cartwright, the author gives biographies of 35 men and women, pen-pictures of great souls, some still living, who have made a deep impress on their age by their messages from pulpit and platform. It is full of interesting sidelights on the character of these leaders of men. **E.**

Christ and Culture, by Wm. Chalmers Covert. R. R. Smith, Inc., New York. Price, \$1.

The genial Executive Secretary of the Presbyterian Board of Christian Education has rendered another real service with this virile and withal attractive little book, in which he shows how un-Christian and uncultured much of the so-called culture of today is, and then demonstrates how essential to true culture is the teaching of Jesus. Dr. Covert knows how to state great truths in winsome fashion. **L.**

Glimpses of Grandeur, by Dr. Frank D. Adams. Harpers, New York. Price, \$2.

A brilliant preacher gives a new interpretation of Jesus. A rare imaginative genius has painted a background which brings fresh and revealing glimpses of the Master. There is, as Dr. Fort Newton says, "a fine artistic and dramatic insight" in these vivid chapters. **L.**

At the Foot of the Rainbow, by Margaret T. Applegarth. Richard R. Smith, Inc., New York. Price, \$1.50.

Miss Applegarth has a desired reputation as a worker with boys and girls. Her stories have universal popularity. The colors of the rainbow here represent the 5 races, black, yellow, white, red and brown. The stories are so arranged, with some for special days and occasions. It is delightfully done. **P.**

Mrs. Humming Bird's Double and other Nature Stories, by Frances Joyce Farnsworth. The Abingdon Press, New York. Price, \$1.

Refreshingly told are these facts of the

world of nature in the pleasing garb of stories for children. Boys and girls will not tire of these 16 chapters about familiar nature talk. **P.**

Great Themes of the Christian Faith. Richard R. Smith, Inc., New York. Price, \$2.

This book of sermons by 15 of America's outstanding preachers is a good example of how to do it. If the average preaching of our time maintained as high a level of constructive thinking and definite faith as the sermons in this volume, we would have much reason to rejoice. It will well repay your study. **P.**

The Monastery by the River, by Stanley Russell. Richard R. Smith, Inc., New York. Price, \$1.25.

"Quaint and delightful" indeed is this tale of an old English monastery, with its truly human characters. The author is pastor of the Deer Park United Church of Toronto, and this book reveals him as a story-teller of rare charm. **P.**

What Is Hell? By Dean Inge, Professor Moffatt and ten other contributors. Harper and Brothers, New York.

All shades of belief are represented in this symposium on a dark and difficult subject. The series of speculations is most revealing in the evidence of such contradictory views. **E.**

Categorical Imperatives of the Christian Faith, by Dr. G. Campbell Morgan. Revell, New York. Price, \$1.25.

There is no doubtful note in these expository statements on the full and final authority of the Bible, the Deity of our Lord Jesus Christ, the saving power of the Cross, the mediating ministry of the Holy Spirit, and the divine institution of the Church. **E.**

Ventures In Belief, edited by H. P. Van Dusen. Scribner's, New York. Price, \$2.

Here are rewarding examples of "Christian convictions for a day of uncertainty—major convictions of the Christian mind as they may be held by men and women—alert to every breath of modern thought." Such men as Fosdick, Wieman, Niebuhr, Coffin, McConnell, Rufus Jones, and others take real problems of today and each "presents a solution forged out of his own experience." It is a real challenge to thoughtful men and women. **P.**

Mahatma Gandhi's Ideas, by C. F. Andrews. Macmillans, New York. Price, \$3.

Dr. Lynch has already told "Messenger" readers why this is one of the necessary books for today. Gandhi is too great a force to be ignored by the intelligent. **L.**

Eyes in the Dark, by Zenobia Bird. Revell, New York. Price, \$1.50.

An adventure story, full of thrills, mystery, clever characterization, which can be recommended to the clean-minded. **E.**

Hands Around the World, by Archer Wallace. Richard R. Smith, New York. Price, \$1.

One of the best of all writers of books for boys tells here wonderful tales of men in every clime who have been daring and noble in peace as well as war. It is true that a dollar spent for a good book may change the whole course of a boy's life. **E.**

Rock and Sand, by Dr. John Rathbone Oliver. Macmillan's, New York. Price, \$2.50.

The author of "Fear," "Victim and Victor," and "Foursquare" has done it again—given us an unforgettable story of the strange interplay of forces between Amer-

icans and French-Canadians, with outstanding character-drawings. It is the sort of story which makes us grateful and glad. **L.**

The Social Teachings of the Church, by Dean W. R. Inge. The Abingdon Press, New York. Price, \$1.

This is the Social Service lecture delivered by "the gloomy Dean" of St. Paul's before the Wesleyan Methodist Conference of 1930. It is interesting and pungent, even if you do not always agree with the views expressed, which will seem to some a bit restricted. It is true, as Dean Inge says, that the Gospel is "a message of spiritual regeneration, not of social reform." But not all will adopt the implication that our business as Christians ends with "the building up of character," and has nothing to do with "the improvement of external conditions." **E.**

The Waiting Isles, by Charles S. Detweiler. The Judson Press, Philadelphia. Price, \$1.25.

This is a story of Baptist Missions in the Caribbean by a man who knows his Latin America. You will be surprised to find how fascinatingly such valuable information can be given. **E.**

Two Years of Sunday Nights, by Dr. Roy L. Smith. The Abingdon Press, New York. Price, \$2.

The popular and successful minister of Simpson M. E. Church, Minneapolis, shows how to get and hold a Sunday evening congregation. Before you say these plans won't work in your case, why not study these plans, which have worked, and perhaps try some of them out? Dr. Smith's Church seats 1,700, and is said to be packed twice every Sunday. **P.**

Tents of the Mighty, by Donald Richberg. Willett, Clark and Colby, Chicago. Price, \$2.50.

The author, said to be the best-known "labor attorney" in the land, gives here what Dr. Paul U. Kellogg of "The Survey" calls "a fascinating prose ballad of the leadership of yesterday and today, shot through with prophetic glimpses of the future." Readers of every variety of social and political faith will enjoy this "racy, good-humored tale." **P.**

Life of Phillips Brooks, by Bishop Wm. Lawrence. Harpers, New York. Price, \$2.

Dr. Lynch has already reviewed this choice little book in the "Messenger." We hope you will not miss it. These memories of a transfiguring life are beautiful and uplifting. It is a means of grace to read such a biographical sketch as this. **L.**

Greatest Thoughts on Immortality, compiled by Prof. J. Helder. Richard R. Smith, Inc. Price, \$2.

Here is indeed a cross-section of human opinion and conviction on a theme of surpassing interest. Scores of the best minds of Europe and America present the most diverse points of view, and it constitutes a most rewarding symposium. Your library will be enriched by such a book. **E.**

The Equality of All Christians Before God. Macmillans. Price, \$2.

Great themes concerning Christian Unity are discussed with a winsome frankness by broad-minded leaders of Protestantism, with a masterful introduction by Dr. Peter Ainslie. The volume contains the principal addresses at the conference of the Christian Unity League in St. George's Church, New York, in 1929. It is a rewarding discussion. **E.**

Beds of Pearls, by Rev. Dr. Robert G. Lee. R. R. Smith, Inc., New York. Price, \$1.50.

A profound spiritual insight is combined with a beautiful poetic style to portray a fundamental Gospel message. It is a book to hearten weary and discouraged workers and to fortify the faith of every reader.

P.

Poems for Special Days and Occasions, compiled by Thomas Curtis Clark. R. R. Smith, Inc., New York. Price, \$1.

Nearly 200 well-selected poems for the minister's use. Mr. Clark, himself a poet of much ability, knows how to select verse which is both quotable and spiritually helpful.

E.

Prayer, by Dr. W. E. Orchard. Harper and Bros., New York. Price, \$1.25.

This "gifted advocate of the religious interpretations of life" discusses the meaning, value and method of prayer, shows the theoretical and practical difficulties, the basis of Christian prayer, and the power and value of intercessory, mental and mystical types of prayer. It is a stimulating little book.

P.

Why I Am and Why I Am Not a Catholic. The Macmillan Co., New York. Price, \$2.

Five "good Catholics" who give their side of this interesting symposium are Hilaire Belloc, Archbishop Goodier, Sheila Kaye-Smith, Ronald Knox and C. C. Martindale. The "good Protestants" or rather non-Catholics, are Prof. A. E. Taylor, The Bishop of Gloucester, Prof. H. L. Goudge, Dr. W. E. Orchard and Principal J. W. Oman. And "the man convinced against his will is of the same opinion still." E.

Homely Homilies, by Dr. W. T. Gunn. R. R. Smith, Inc. Price, \$1.50.

Five-minute sermons by an expert—seed thoughts of rare beauty and power, commended as more than ordinarily uplifting.

E.

(Additional Book Reviews on Page 28)

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The new bus has arrived. It is painted in a light orange color. This is the shade used on all school buses in the State of Ohio, as a safety first precaution. On the sides are the words, "Bethany Orphans' Home, Womelsdorf, Pa." On the rear end is "School Bus."

All of the cottages have electric refrigerators; but the main dining room, where over half your family takes its meals, has no proper way to take care of its food. If I could show any person just how our food is kept at present I know they would unite with me in saying, "Here is one of the greatest needs of Bethany today." Many times our breakfasts are too large for the children, but on inquiry I am told, "They are left-overs and will not keep."

Besides saving the many steps that must be climbed for our cool cellar, it would provide a place for the storage of meats for our whole family. With this storage we could kill most of our own meats. At present in our cool cellar water is running continuously. This water must first be pumped from our spring to the reservoir. The flowing water in the basement of Santee Hall keeps the building very damp, which presents a great problem in keeping the walls and ceilings in a presentable condition.

The cost of such a refrigerator unit would be almost \$5,000, but when once installed would effect a great economy to the Home, a great convenience to our kitchen help, and place us on a par with other similar institutions in kitchen efficiency.



Mrs. Edwin W. Lentz, Editor

Service and Rite of Dedication. The dedication of the Missionary Home at Lancaster, Pa., Nov. 18, was an occasion of soul-stirring experience to all who participated in the services. The presence of representative groups from missionary societies and the many clergymen from points nearby and distant from Lancaster indicated the general interest of the denomination in the Missionary Home. To the Building Committee the occasion marked the highly successful issue of a task committed to them by the W. M. S. E. S.

The Dedication service was held in the chapel of the Theological Seminary, with Rev. George W. Richards, D.D., in charge. The Theological Seminary Chorus sang two beautiful selections, Rev. J. Rauch Stein, D.D., read the Scripture and offered prayer. Rev. Allen R. Bartholomew, D.D., delivered the address. With an understanding and sympathy for the missionary and his problems, Dr. Bartholomew had rich background for his address. He spoke of the many letters on file from missionaries looking forward to furlough with no home for their stay in the homeland; of the mental poverty and soul hunger which craved for a place of sweet contentment—a quiet home. He named the Home a permanent tribute to the missionary minded women and expressed his gratification over the selection of the city of Lancaster for location—first because of the many advantages the college and seminary will have for the missionaries and secondly for the influence the missionaries will have upon the city and its educational institutions.

Following the service at the Theological Seminary, the visitors were invited to the Home for the Rite of Dedication. Grouped about the piazza and the living rooms, they witnessed the impressive rite of acceptance and dedication. Mrs. H. C. Stauffer, chairman of the Building Committee, expressed the appreciation of the committee to the many persons and groups who had contributed service and gifts, then handed the keys of the Home to Mrs. J. M. Mengel, president of the W. M. S. E. S. In the following brief address, Mrs. Mengel accepted the keys. "This key, though small, means much to the women of Eastern Synod. It typifies the realization of a dream, the consummation of a task well done."

"Representing the W. M. S. E. S. I accept this key. I confess my emotions are strangely stirred. There comes to me the realization of the devotion and sacrifice of those who have made this Home possible. Also a picture of what the Home will mean to our representatives in far away lands—of the pleasure, the sense of comfort and security it will give them. And there comes also a deep desire and earnest prayer that this Home will typify to our missionaries all that the word Home suggests—that in this home they will find comfort, happiness, security, hospitality."

"The W. M. S. E. S. gladly accepts this key from the Building Committee and expresses their appreciation and thankfulness for loyal and efficient service."

Following acceptance of the keys, the president read the Rite of Dedication and Dr. Bartholomew offered the prayer.

A Week in North Carolina. To cover the area of a denomination in a whole state in one week was the privilege of the Executive Secretary who during the past five weeks has helped in the Institute program of the General Synodical Society. In the four days of Institute work three hundred and eighty miles were covered by Miss

Kerschner in her attendance at the three W. M. S. and the G. M. G. Institutes in North Carolina. The societies of the western, central and eastern sections met in High Point, Bear Creek and Winston-Salem, respectively. At Hickory our denominational work is well established and the missionary spirit of the women is finding its expression not only in the regular benevolent program but in four circles of the W. M. S. Circle four—young married women—served a tastily prepared luncheon. The Institute speakers were Mrs. Edgar Whitener, president; Mrs. Lee Peeler, secretary of Literature; Mrs. Allen K. Faust, missionary, and Miss Kerschner, W. M. S. G. S. representative.

The Bear Creek Charge is shepherded by a son of "Mother Gerhard." The folk of the Central section turned out in goodly numbers. In the president's own section, Winston-Salem, the attendance was 357 including 20 ministers.

Mrs. Faust's challenging message about the women and girls of Japan held the interested attention of all. Miss Kerschner took her audiences on a year's cruise on the "adventurous missionary sea." There was a friendly rivalry between the different sections in the sale of literature, spurred on by the charts presented by Mrs. Peeler.

High Point, the headquarters of Miss Kerschner during the week, is a mission point which needs badly a Church School building. This beautiful city is the center of the furniture industry of the south. If our denomination expects to grow here, it should be suitably equipped. Enroute to the several Institute points, Thomasville, also a home mission point, was passed. On its main thoroughfare stands the largest chair in the world. The back is 13 ft. high, front legs six feet. The chair contains enough lumber to manufacture 100 chairs. Our Church is in a poor location here, the Southern Railroad running directly in front of the building. Lexington was also passed. On the "Square" is a beautiful monument to Stonewall Jackson. We have two congregations here. The Board of Home Missions made no mistake when it placed the Second Church and gave it an adequate equipment. On Nov. 2, Miss Kerschner brought a message to the Church School when the attendance was 426. This was followed by an address to a combined group of 75 women in Sunday School. Pilgrim's Rural Church members were addressed at 11 A. M. Here is the only W. M. S. "hut" of which we have knowledge. It is a one-story house in which the women hold their meetings and in which they, "the cookingest people," as Missionary Odell Leonard, who supplies Pilgrim Church at present, termed them, serve chicken pie suppers. In the afternoon at Hedricks Grove, she addressed a very large group of young people. After this she was whirled away to Winston-Salem, 25 miles distant, for an address in First Church at the evening service. She states that the whole day was a veritable tempest and she fairly flew back to High Point, having gone 80 more miles on this Sunday to take a reluctant farewell to her hospitable hostess, Mrs. Edgar Whitener, who took her to a late train for Penna.

One of the things Miss Kerschner says she will always remember about this trip was the sentence of Missionary Odell Leonard when he announced the Sunday evening service to be held at seven o'clock. He said, "Please everyone come early so you will get a seat." The auditorium seats about 460. This busy week in North Carolina also included an evening with the Guild Girls of High Point at the home of Mrs. Whitener, a visit to the Crescent Orphans' Home, attendance at a Hallowe'en party of the Lotus Club in the home of Mrs. Wm. Schafer, wife of our missionary in High Point, and assistance in "rooting" to victory over Lenoir-Rhyne the Catawba College football team on Friday evening, October 31.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

READING GOOD BOOKS

Text: Ecclesiastes 12:12, "Of making many books there is no end."

Among the many weeks now set apart for special objects we find one called "Book Week." Among the many special numbers of our Church paper we find one called the "Book Number." It is therefore fitting that we should think about books at this time, as our adult friends do.

It is supposed that the book of Ecclesiastes was written by Solomon, who is generally noted for his wisdom. In fact, the opening verse of the book reads as follows: "The words of the Preacher, the son of David, king in Jerusalem." If Solomon could write almost three thousand years ago, "Of making many books there is no end," what would he say if he were living today? In those days books had to be written by hand, and the number which could be produced in a year was very limited. With the modern method of type-setting and printing, a large book can be produced in a few weeks, and many thousands of copies of that book can be printed in a short time and can soon be scattered broadcast over the country, or even the whole civilized world!

In spite of the many books that have already been published, new ones appear every day and they cover every imaginable subject. When I go into a large library I am amazed by the vast number of books on the shelves, and I am overwhelmed by the thought that there is no one who could read them all in a lifetime even though he devoted all his time to nothing but reading. As one looks around, from shelf to shelf, from tier to tier, from section to section, and from room to room, he cannot but exclaim with Solomon, "Of making many books there is no end."

The other day, as I visited our city library, I saw about one hundred new books for children displayed on tables in honor of Book Week. Being always interested in books for children I looked through most of them to see what they were like. I was pleased with the general appearance and contents of most of the books, which gave evidence that a wise "book committee" knew what they were doing. Nearly all the books were beautifully bound, appropriately illustrated, and printed in a readable type. There were no silly books in the collection, nor any novels of a questionable character, and very few novels of any kind. Many of the books contained nature studies, animal stories, stories of travel and adventure, recent fairy stories, and a few of the old-time books in new dress and with handsome colored pictures. I did not see one book in the collection which I would not want any member of my junior congregation to read.

Since there are so many books to read and a long life is much too short to read them all, or even a comparatively small number of them, it is very important that one should learn to make a wise selection of those which ought to be read for one's greatest pleasure and benefit.

Fortunate is the child who has a wise guide in the home, in the school, or in the Sunday School and Church, to help him or her to select the right kind of books to read. Some boys and girls are so unfortunate as to have to depend upon com-

panions or playmates to suggest books to them, and if they read the trashy kind of novels or blood and thunder stories, of which there are entirely too many published, the habit of reading such books is soon formed and the taste for good books will be destroyed.

A minister tells us that when he was a boy he came under the influence of a teacher who was philosopher, historian and poet in one. He loved nature with a deep and tender and passionate love. The great classical passages of some of the best poets were always upon his lips. These, he said, "once heard, make melody in our hearts forever, grew more real, more full of meaning and power, when they were half-spoken, half-chanted by his deep organ-voice." This teacher influenced his whole life by introducing him to the best in literature and there was no danger that he would fritter away his life on trashy books.

Good books are as necessary for the healthy mind as good bread is necessary for the healthy body. How much health and strength do you think you would enjoy if you lived all the time on candy and ice cream? Your body needs bread and meat and potatoes and fruit and other wholesome and nourishing food, such as is found in the best books.

Some books are not worth reading. They are like decayed fruit which is not fit to eat. Other books are worth reading more than once. It is said that the great English preacher, Charles Spurgeon, read Bunyan's "Pilgrim's Progress" through a hundred times, and Dr. J. H. Jowett, another great English preacher, read Boswell's "Life of Johnson" fifty times. I know some children who read certain books over and over again and again, until they know the whole story by heart.

Emily Dickinson says:

"There is no frigate like a book,
To take us lands away;
Nor any courser like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toil:
How frugal is the chariot
That bears a human soul."

Another writer pays this tribute to books:

"Books, books,
With golden locks—
Hives of rarest honey;
Story—song,
A friendly throng—
The world for little money."

While thinking of poetry about books, let me tell you what James Freeman Clarke says:

"Give me a nook and a book,
And let the proud world spin round;
Let it scramble by hook or by crook
For wealth or a name with a sound.
You are welcome to amble your ways,
Aspirers to place or to glory;
May big bells jangle your praise,
And golden pens blazon your story!
For me, let me dwell in my nook,

THE PASTOR SAYS

By John Andrew Holmes

Some men always stutter and get red in the face when God asks them to say "we," and they always end by giving up and saying "I" instead.

Here by the curve of this brook
That croons to the tune of my book,
Whose melody wafts me forever
On the waves of an unseen river."

There are so many good books to be found in our libraries that there is no excuse for reading bad ones. Sometimes you go to the drug store to get something for your mother and you notice that the druggist has pasted a red label on the bottle with the word "POISON" in large letters. There are some books on sale in our book stores and cigar stores which ought to have that word printed on them in very large letters. If they are read, they poison the mind with evil thoughts that may at last destroy the life and the character of the reader. But good books give you good thoughts that can be translated into noble life and beautiful character.

I saw a list of good books mentioned in a fine book of information that does not pretend to be religious, and I was pleased to find at the head of the list "The Bible." The Bible is recognized by the best people as the best and greatest book ever published, and is still the best seller of all the books on the market.

You ought to vary your reading of good books. Do not read only one kind of books, but read biography, history, poetry, science, nature stories, travel stories, fairy stories, animal stories, sermon stories and story-sermons, missionary stories, hero stories, stories of discovery and invention, and so on. By doing this you will enrich your knowledge and avoid falling into ruts. Read not only books that think for you, but read also those that make you think.

The bridegroom was in a poetic frenzy as he strolled along the seashore. "Roll on, thou deep and dark blue ocean, roll," he recited to his bride.

"Oh, Gerald," she exclaimed, "how wonderful you are. It's doing it."

"Ten cents worth of bicarbonate of soda for indigestion at this time of night," cried the infuriated druggist, who had been aroused at 2 A. M., "when a glass of hot water would have done just as well!"

"Weel, weel," returned MacDougal, "I thank ye for the advice, and I'll no' bother ye after all. Good night."

Puzzle Box

ANSWER TO—BEHEADED ACROSTIC,
No. 11

AUTUMN LEAVES

MAKE 10 WORDS OUT OF THESE 20,
No. 8

- | | |
|----------|-----------|
| 1. Boat | 11. wise |
| 2. Sap | 12. brush |
| 3. Hence | 13. ling |
| 4. Hap | 14. ate |
| 5. Hind | 15. swain |
| 6. Hair | 16. pen |
| 7. Bar | 17. forth |
| 8. Ten | 18. moss |
| 9. Like | 19. berry |
| 10. Leg | 20. don |

A. M. S.

Many will sympathize with the plight of Mose. His boss said, "Mose, you're the limit; you're always broke. What would you do if you had all the money in the world?" "Well suh, de fust thing Ah'd do iz t' pay all mah debts—as fah as it'd go."

Birthday Greetings

By Alliene S. De Chant

When Dr. George Leslie Omwake, of our Ursinus College, was a little boy he went to an old stone school-house. And he and his 60 schoolmates had acres of field and woods in which to play. In fact, recess ended all too soon, and sometimes pupils wandered far away. The schoolmaster "pounded vigorously on the rattling sash, and there immediately rose from a chorus of youthful voices nearby the call, 'Bo-o-o-ks! Boo-o-o-ks!' whereupon their fellows came running from far and near, and three-score young disciples of learning, with spent breath and heated bodies, promptly shuffled into their seats and bent over their lessons." . . . As I sit deep in an old leather chair by a Ten-plate stove here in the Log Study, my feet on a walnut bench my father made, a writing board on my lap, and books all about,—I am thinking . . . thinking about our homes—of books scattered all about—our Bible—school books, library books—"The Treasure Hunt," "The World in a Barn," "Little Kin Chan," "Cease Firing and Other Stories"—books not behind glass doors on shelves so high the "littlest" of us cannot reach—but books on low, open shelves—on tables, on our desk, under our pillow,—yes, and on the deerskin rug in front of the fireplace,—scattered books—battered books. . . . I'm thinking too how fine it would be if we'd sound our "Call to Books" so lustily that our far-off friends might hear it plainly,—our Winnebago Indian friends in Neillsville, Wisconsin; our Negro friends at Bowling Green Academy, Bowling Green, Kentucky; to those in our Orphans' Homes, yes and to the hundreds in our schools in Baghdad, Mosul, China and Japan! And then, and then, of course we'd want to pack a box of books—books which our folks in the Schaff Building, Philadelphia, and in our Central Publishing House, Cleveland, will gladly sell,—and send that box afar,—just in time for Christmas! So here's "Yoodle" greetings to all my Birthday Club folks who, like our Dr. Omwake and his schoolmates, are eager to sound lustily and lovingly, "The Call to Books" to boys and girls the world around!

LEARNING TO PRAY

(A Story of Parent Education)

"Now I lay me down to sleep,
I pray Thee, Lord, Thy child to keep.
Amen."

Thus he began to pray when he was a tot of two and a half summers. We had not begun quite that way. The prayer of our childhood was the older and much more objectionable form:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
And if I die before I wake,
I pray Thee, Lord, my soul to take.
Amen."

We felt that Mickey might be troubled by that word "soul," which even wise adults have so much difficulty in defining, and we feared the consequences of associating the child's earliest approach to God with the thought of "if I die." We rejoiced, therefore, when we found the simpler and less frightful rephrasing of the old prayer in the "Reformed Church Messenger," and we began straightway to teach Mickey to repeat it.

Perhaps the way in which he repeated the prayer night after night was more important and influential than the particular

form in which the words were couched. We can see him yet—chubby hands clasped, eyes closed, and those long lashes etched against a ruddy face. The room was "quiet as a nun." He knew we went with him into the presence of some Other, and he must have felt awed by the atmosphere of quiet respect in which he spoke his prayer.

At the end of six months, when Mickey was 3 years old, we began to question the extent to which the words of his nightly prayer had real meaning for him. One evening, therefore, after the customary ritual, we asked, "Mickey, what did you just say to the Heavenly Father?" And with a vast unconcern, that indicated how superficial had been our leading of his religious life, he answered, "I don't know, Daddy."

Perhaps the prayer could come to grips with the inner Mickey if we tried some simple interpretation. "You know what 'I lay me down to sleep' means?" "Oh, yes." "And who is it that we call 'Lord'?" "I don't know what 'Lord' means, Daddy." "When you pray in Sunday School, to whom do you speak?" "Oh, is that it? But we call him the 'Heavenly Father'." "I see. Well, Lord and Heavenly Father are just two names for the same person." We were making progress. But when we came to the last word, "keep," Mickey was mystified. To a child of three, as to some children of larger years, to keep has only one significance. To keep is to get hold of something and not to let go of it. It has to do with things that are tangible and prosaic. One must have a little imagination, a little poetry in his soul, to think of "keeping" in terms of a Spirit that undergirds and sustains our living. "To keep," we explained to Mickey, "means 'to watch over,' and when we ask the Father to keep us we say to Him that we should like very, very much to be sure that He will be with us all through the night, and that we will wake in the morning happy to know that He will be with us all through the day." "All right, Daddy, let's say the prayer again."

Now that the strange and poetic vocabulary of the prayer had been interpreted, would Mickey really find strength and joy in it? We believed he would. And, partly because we trusted that he was going now in the right direction, partly because we were very busy with other matters, Mickey's prayers ran for six months on the same old tracks. Then again, "Mickey, what did you say to the Father?" "I don't know, Daddy." The same easy unconcern! The old tracks on which the prayer ran were quite evidently surface tracks, lying lightly on those little lips. They did not begin in his childish heart, nor stretch out golden bands to reach the Eternal City. They were gossamer threads, so slight and inconsequential that Mickey treated them almost with disdain: "I don't know, Daddy."

For twelve months, it seemed, Mickey had been repeating words—strange, mechanical, empty words. If we had been more thoughtful parents and more skillful teachers, it is probable that we should not have depended on an ancient form to lead Mickey into a warm, satisfying companionship with God. We had come to his bed each night hampered by traditional theological luggage. We had cast off the weight of "if I die," of course, and also of "my soul to take." But we held on to the stilted, unnaturally worded, poetically twisted revision of a hoary formula, and it had failed miserably to speed Mickey on his religious pilgrimage! "I don't know, Daddy!"

Mickey is now almost 8 years old. He delights in the melody of poetry, and in his childlike way he proudly creates rhymes of his own. But when he was mid-way between 3 and 4, he abandoned poetry written by unimaginative adults as a vehicle of speaking to his Father and adopted the truer and deeper poetry that flows freely

from the unfettered lips of a child. When for the second time he said, "I don't know, Daddy," it was enough. We knew then that if he was to go with light and reverent feet into the presence of the Divine Companion, it must be on the royal high-road of his own simple speech. We saw that it was our task, not to clutter his mind with ancient words, but to lead him sympathetically into the adventure of building his own way to the Father's House.

"Suppose, Mickey, we just talk to the Heavenly Father. What would you like to say?" Now it happened that for several weeks Mother had not been well, and had startled Mickey during the night by fearful moans. He had weakened to ask in awed tones, "Daddy, what's the matter with Mamma?" Throwing himself earnestly into his prayer-conversation, Mickey began for the first time in his life to voice his real desires: "Heavenly Father, please watch over us so that my Mamma won't dream. Ain't you will? Allright. Good-bye." Not very poetic, to be sure, if we judge by standards of meter and rhyme. But if we judge by the standards of reality and spontaneity and sincerity, altogether poetic!

The next evening, Mickey's style resembled less a conversation on the telephone. And it was more comprehensive in its sympathy. Grandmother had come to give help and counsel in Mother's illness. She was sleeping in a room nearby. "Father, will you please watch over my Grandma (a full pause) and my Mamma (another pause), and my Daddy (a long pause), and myself? And that's an end to it." He had come to the end of his list of persons who needed the Father's companionship through the night—and there was an end to it!

II.

Mickey's prayers at meal time were from the beginning less burdened with the ritual of tradition than his evening petitions. But we learned by an amusing incident how important a place the child gives to his own ritual. Mickey had for months spoken his gratitude for food and drink by a simple, "Our Father, we thank you." It was our custom when he prayed to rest our elbows on the table and to cover our faces with both hands. We were seated for dinner one day with a friend who was visiting the house. We were covering our faces as usual and waiting for Mickey's "Thank you." The room was very quiet. A distinct pause—then suddenly we heard him address our friend in commanding tones, "Two 'ands, Man." Our visitor had tried to do honor to the custom of the family, but he had made the serious mistake of covering his face only with his right hand!

When Mickey was 3 years old, we thought it would be wise to help him to make his thanksgiving more specific. Before he prayed, therefore, we discussed briefly the dishes that were on the table and began to explore the ways in which our neighbors were responsible for bringing them to us. Mickey's appetite that day must have been quite as strong as his gratitude, for he proceeded to pray with much feeling: "Heavenly Father, thank you for the good bread and milk that you sent down to the store, and the peas, and everything. They're so good, I love you, you dear old Heavenly Father." This was intimate companionship with a vengeance!

But the importance of this prayer for us lay in its recognition of the natural human channels through which the "dear old Heavenly Father" was providing for our needs. It would probably have been harmful beyond measure if Mickey had continued to say "Thank you" in a vague, indefinite way, without seeing more and more clearly that the vehicle of God's grace was the labor and travail of human workmen. A child can scarcely be led too early to realize that our bread is not a magic gift, falling freely from a bountiful

heaven, but a natural product of the hard and sometimes terrible toil of human hands.

It was a holy adventure for us to mark the expanding circles of Mickey's concern for people. Naturally this concern was wrapped at first about his parents. It happened one evening that Daddy was away from home, and Mickey knew that it would be late when he returned, and dark. As he prayed he recalled that he had carelessly left his bicycle and a cane in the middle of the front room: "Watch over Mamma and me," he asked, "and watch over Daddy so that he won't fall over my bicycle and cane when he comes home." Soon the company that went with him into the presence of the Father included all his playmates—"Beatty" and "Dolly," "Eeny" and Lucy, Earl and Harry—and others without number.

For months and months a special concern of Mickey's, which he never slighted in his petitions, was that his "sweetheart," Anna, might come within the sweep of the Father's care. Anna was a wholesome, beautiful girl of twenty, graduate of a teacher's college, who delighted in Mickey's company and took pains to make him happy with well-chosen gifts. Her name became part of the nightly ritual. On a certain evening when Mickey appeared to make an effort to mention all his friends and not to omit even the least of them, we thought he had exhausted his list and his love with Anna. But we were surprised by a strange addendum. It happened during the day that Jimmy, a 9-year-old neighbor who found pleasure in teasing and occasionally bullying younger boys, had engaged in a stormy tilt with Mickey and had stirred a tumultuous anger in him by pushing a big ripe cherry down his squirming back. Mickey raged and screamed and cried desperate tears. That was in the early afternoon. We thought Mickey had forgotten it. "Father, please watch over Harry and Earl (a seemingly endless list followed), and Anna, and everybody—even Jimmy Nine! Amen." Even Jimmy Nine—here was concern indeed, an almost exultant, forgiving concern that was starting in its utter sincerity.

Mickey was not yet 5 when he included his enemies in the reach of his sympathetic interest. Just after he had passed the milestone of seven, "everybody" expanded to take in the Father Himself. Perhaps it was because he had seen pictures of the crucifixion in his Sunday School literature. Perhaps his religious teachers had painted the horror of that dread event too vividly on his sensitive soul. It was now six months since we had rather thoughtlessly taken Mickey with us to see the moving picture, "The King of Kings," in which storm and lightning and earthquake serve to intensify the emotional disturbance caused by the sight of three men dying on stark trees. Perhaps something had occurred to recall that terrible picture. "Father," Mickey prayed, "please watch over Daddy, and Mother and me; and please watch over yourself, so that you don't get hanged on the cross any more." There were those in the motley company grouped around the Cross who mocked the dying Son of Man, saying, "He saved others, himself he cannot save." Some day Mickey will read those words.

With the coming of school days, the perplexities of guiding Mickey's prayers increased. He went to the first grade of the public school with a delightful kindergarten experience fresh in his memory. In the kindergarten he had been free to draw, to exercise his fancy with the wizardry of brush and paint, to glory in the achievement of a crude wooden brookrack for Daddy and clay dishes for Mother. Now he was oppressed by public school compulsions: he "had" to write, "had" to spell, "had" to sit still! It was natural enough that he should pray, "Heavenly Father, help me so that I can do the things I want to do and don't have to

do the things I don't want to do. Please help me so that everything goes right and so that nothing goes wrong, so that I have a very, very good time." But it was necessary to lead him to realize that his "good time" would depend largely on his own efforts. We felt that it was necessary also to encourage him to give more room in his religious thinking to thankful appreciation of the Divine Companionship. Perhaps it was a sign of improvement when he prayed, just before his seventh birthday: "Heavenly Father, thank you for watching over Daddy and Mother and me last night. And thank you for helping me to be such a good boy. I know you have been helping me. But help me again tomorrow; and I'll help myself too; we'll help each other. And watch over Daddy and Mother and me again tonight."

FLOWERS

I love the gorgeous flowers
That lovely grow to see;
And dearer, too, by far they are
Because of mystery.

Wrapped up so deep in splendor,
Then freed from out their shrine;
Then for just a little while
God lets me call them mine.

I watch the bees that gather
To kiss them in the sun;
It's sad to see them wither
When their earthly mission's done.

I love to see their colors,
All blended perfectly;
Not a single color clashing
That ever I could see.

Their color is so perfect,
And their fragrance, oh so sweet;
We marvel in the miracle
Of grandeur so complete.

We wonder how their colors,
From out the sunny ray,
Just glorify the roadside,
As we journey on our way.

God, the Heavenly Artist—
The Master in the sky;
Is speaking in the flowers,
And telling He is nigh.

Harry Troupe Brewer.
Hagerstown, Md.

Two of Mickey's primary concerns which he seldom failed to bring into his religious conversations were spelling and dreams. Spelling became a bugaboo through a slow unsympathetic mass education which failed to sense his difficulties early in the school year and at the end of the second semester penalized him for its own failures. Dreams were fearful things, outgrowths of gruesome moving pictures which his parents thoughtlessly let him see. Hence the prayer: "Father, please watch over Mother and Daddy. And help me so that I have a very good time tomorrow, and so that everything goes right. Help me so that I get an 'A' in spelling tomorrow—so that I get 100, please. Thank you very, very, very much for everything that you have done for me today. Thank you for every teeny weensy thing, and I don't care what it was. Please help me so that I won't dream, not a thing! And please watch over me." "Every teeny, weensy thing" became more definite the following night: "Thank you for everything you have done for me today, every little thing. Thank you for helping me to get A-star. Thank you for helping me to read well. Thank you for everything."

During his second year at school, Mickey was taught a poetic prayer which he attached for several months to his own spontaneous words:

"Jesus, merciful and mild,

Hear my prayer, a little child;
While I try to pray to Thee,
Look in mercy down on me."

It was the tilt of the words, perhaps, more than their meaning that appealed to him. But why the old theological phrase, "Look in mercy down on me?" Why must teachers who are learning to use the most modern methods when they deal with reading or geography sink back to a mediaeval conception of the world and an indiscriminating use of vocabulary when they deal with the child's religious development? Does the teacher herself continue to think of God as a monarch throned high in the heavens, with whom we can commune only by looking up?

Church School leaders have conspired with the teachers of the public school in strewing Mickey's roads to God with obstacles. In the Sunday School, too, God is in heaven, and heaven is in the skies. Mickey was only 4 when we began to notice how the teaching of the Sunday School was fighting our own efforts to lead him into an understanding of God which he would not be compelled to throw overboard in order to meet the buffetings of later scientific teaching in the schools. The rain had been falling in sheets. Suddenly it stopped. Mickey was nonplussed. "Mother, who stopped the rain?" "Who do you think?" "The Heavenly Father,—Jesus." "Heavenly Father" is right, Mickey. "Why, Jesus is the Heavenly Father—there ain't two men up!"

In the summer of his seventh year, the difficult question of the dwelling place of Jesus troubled Mickey again, this time much more seriously. His teacher in the Sunday School had evidently been unwise enough to describe at length the events of the ascension and the resurrection of Jesus. These primary pupils must learn even in their tender years the essential doctrines of an adult Christian faith. The difficult "words" can be interpreted. Perhaps if these doctrines are not taught now, when the boys and girls are young and sensitive, they will slip away from the company of the redeemed and never know what a man must believe. The practical result of such chaotic reasoning and such unintelligent zeal was, in the case of Mickey, not the building of a hearty fellowship with the Divine Companion, but the twisting of the boy's mind and the disturbance of his faith.

It was just before bedtime that Mickey said, in effect, "Come on, Daddy, let us think over these questions that my Sunday School teachers have raised." And his cot waited while we talked over serious issues. "Daddy, do you believe that Jesus came out of the grave? What kind of grave was it? Just a hole in the ground?" Mickey was quite satisfied to learn that those who had loved Jesus and worked with him felt that, even after he had been laid in the grave, he was still with them as their friend and comrade. But then, "Daddy, do you believe Jesus went up on a hill and then just went up to the sky? How could he do that? Airplanes go up through the clouds, but they never reach the sky, do they? How far up is the sky?" After a long, thoughtful discussion, Mickey concluded, "Well, Daddy, anyhow, I believe in Jesus." After which a few moments of silence. "But, you know, Daddy, it's hard to believe in Jesus, isn't it?"

Mickey's developing belief in Jesus was made difficult most of all by the fact that the enthusiasms, the intense feelings of the community in which he was reared, ran directly counter to the character and the message of Jesus. Mickey's concern for people expanded, indeed, but his playmates influenced him to stop this expansion at the color line. We were driving one day in the family automobile. Mickey and some of his pals were in the back seat. "I don't like to ride in a bus that a nigger

drives." Mickey was talking earnestly. "Don't you think," said Daddy, "that a negro drives a bus just as well as the white man." "Oh, yes, but I don't like the nigger!"

Instead of turning the enthusiasm of the community into Christian channels, the Sunday School attended seemed to us merely to intensify them and to hasten their current. "Onward, Christian Soldiers, marching as to war"—Mickey hummed the refrain over and over. He talked to us with a glowing countenance about the "soldiers" and "war"; he was not being taught to speak with warmth about the marching of the "Christian." War to him was a matter of shooting and killing, and he delighted in it. The hymns of the Sunday School were throwing his childish enthusiasms into the muddy current of the community's passionate and approving interest in war, that horrible thing which above all others in our world denies the reality of the power of Jesus.

Mickey's education in religion is continuing, and his parents' education grows also from more to more. As they try to guide Mickey along the difficult paths that lead to the Commonwealth of Man, their own prayer goes out to God and to their fellows: "Forgive us if we have been too busy making a living and satisfying our own interests to give hearty and wholesome guidance to this young fellow-builder of our Christly Commonwealth. Many times we have seen but darkly ourselves. Help us, we pray, to become more intelligent friends of Mickey, and labor with us to cleanse our community of those hard prejudices and bitter hatreds which are creeping silently into the open doors of Mickey's mind. Despite all our bungling and our sin, may Mickey see with unveiled eyes the glory of a world redeemed, and may his hands help to build its palaces upon the earth. Amen."

F. D. W.

SERVICE PLUS

Billfuzz: "I wonder if that fat old girl over there is really trying to flirt with me?"

Goodman: "I can easily find out by asking her; she is my wife."

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK DECEMBER 1-7

Practical Thought: They chose Stephen, a man full of faith and of the Holy Spirit. Acts 6:5.

Memory Hymn: "O Come, All Ye Faithful."

Monday—Stephen's Power Acts 6:7-15

In our meditations for this week our attention is called to some faithful witnesses who suffered persecution as a result of their loyalty to God and truth. Stephen, one of the seven, appointed by the early Church to minister to the poor and needy, stood first among these deacons. He is described as being a man "full of faith and power." Snowden says: "He was a sympathetic and winsome man whose piety was the beauty of holiness, a man who combined amiability with strength." He was a spirit-filled man whose faith in Jesus made him a strong personality and a fearless witness for the truth as he saw this truth in Jesus. The Church needs such men and we should cultivate faith in order to be strong in the grace that is in Christ Jesus.

Prayer: Almighty God and everlasting Father, our hearts bow in consecration and our wills in submission to Thee. Help us to find strength in the blessing that comes

through Jesus our Lord and make us faithful witnesses to Thy truth. Amen.

Tuesday—Stephen Stoned Acts 7:54-60

The power of Stephen manifested itself along two lines, in his words and works. His preaching was so powerful that it aroused opposition and the opposition ended in the stoning of Stephen. He thus became the first martyr who sealed his faith with his death. This death was no defeat, but rather a triumph of the grace and power of Jesus, to whose cause the life of Stephen had been completely dedicated. His beautiful prayer: "Lord, lay not this sin to their charge" revealed the Christlikeness of his character. With Paul Stephen too could say: "For me to live is Christ and to die is gain." The blood of this martyr proved to be the seed of the Church.

Prayer: Dear Father, we thank Thee for men like Stephen who teach us that we too must be faithful in our witnessing, if need be even unto death. Arm us, we pray, with the mind that was in Christ Jesus our Lord. Amen.

Wednesday—Micaiah Persecuted I Kings 22:24-28

In his defense Stephen said: "Which of the prophets did not your fathers persecute?" (Acts 7:51). The records of the Old Testament prove the truth of this statement and three of these persecuted prophets are mentioned in the passages for the next few days. We do not know much about Micaiah but the few verses in I Kings reveal to us the fact, that he was a true prophet who would rather suffer persecution than go against the word of the Lord. At the risk of incurring the anger of King Ahab and his nobles he declared to them the fatal results of their campaign. "As Jehovah liveth, what Jehovah saith unto me, that will I speak." It is by no means an easy thing to suffer for a righteous cause.

Prayer: Eternal Father, we thank Thee for the joy that comes to us in Thy service and for the encouragement we receive from those who have been faithful in Thy service. Help us by Thy grace to follow in their train. Amen.

Thursday—Jeremiah Persecuted Jeremiah 32:1-5

The story of the prophet Jeremiah is a very pathetic one. Living in one of the most critical periods of Judah's history, his task of preparing the people for the impending calamity was a very difficult one. He loved his people passionately, too well to keep the truth from them, but at the same time he was "too loyal to the truth to modify it to suit the tastes of men." This made his life one of suffering and apparent failure. He was beaten and imprisoned and on one occasion narrowly escaped with his life. Yet he remained at his post, a man of sublime faith and courage. Devotion to the cause of truth and to the moral and religious welfare of his people brought sorrow and suffering to him. "Tradition says he was stoned to death by the frenzied Jews—a victim to the persecution he had so long endured."

Prayer:

"Faith of our fathers, living still,
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
When'er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to Thee till death."
Amen.

Friday—Daniel Persecuted Daniel 6:10-18

The scene in the historical section of the book of Daniel is laid in the exile. How we admire the faithfulness of Daniel and his companions, their courage in the midst of great danger! The stories are full of encouragement. Daniel on account of his

wisdom and fidelity had risen to a position of high honor in the kingdom. This displeased the other high officers of the provinces and they induced the King to issue a decree, forbidding the worship of any god or man, except the king. Daniel was caught violating the decree and was cast into the lions' den. He was miraculously delivered. How signally God honored the faith and courage of His servant, who was true to his convictions in spite of opposition and persecution. Daniel's life proves the truth of: "Them that honor Me, I will honor, saith the Lord." I Samuel 2:30.

Prayer: O God, we rejoice in Thy constant nearness as our Friend and Helper, Thou who art the companion of our way. We thank Thee for what Thou art in Thyself and for what Thou doest for us, day by day. Amen.

Saturday—Help in Persecution II Cor. 1:3-11

Paul wrote these words from a deep conviction, the result of a rich experience of God's help in times of trouble. We must not expect to pass through this world on flowery beds of ease. Paul says: "We must through much tribulation enter into the kingdom of God," and the Master said: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Our passage for today is a thanksgiving for divine comfort. We do not know the exact nature of Paul's terrible ordeal, but the Lord helped and comforted him and he is sure the Corinthians will share his comfort. The apostle knows that the divine help has come to him to keep him from relying on himself instead of on God. So he is determined to set his hope on God.

Prayer: Almighty God, we thank Thee for all blessings we have received at Thy hands. We are not worthy of all Thy loving kindnesses but Thou dost send these into our lives to draw us closer to Thyself. Help us to show our appreciation by living thankful lives. Amen.

Sunday—The Sacrifice of Christ Isaiah 53:7-12

The Suffering Servant of the Lord is the central thought of the fifty-third chapter of Isaiah. This servant was a man of sorrows and acquainted with grief. He was wounded, bruised and smitten. However, it was not for his own sins, but for the sins of others, the sins of his own people, that he was so terribly afflicted. The reason for the suffering was "our transgressions" which were laid upon him. The meaning of this great mystery is contained in the words: "The chastisement of our peace was upon him, and with his stripes we are healed." Here is the supreme sacrifice of love. The innocent suffers for the guilty, the just for the unjust, and God accepts the sacrifice and seals our forgiveness and gives the sinners healing and peace.

Prayer:

"Upon that cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess,
The wonders of His glorious love
And my own worthlessness." Amen.

Home Education

"The Child's First School is the Family"
—Froebel

MAKING AN EXCEPTION

By Rebecca Dunlap

"Yes, she had a remarkable memory for such a tot. Lucy! Lucy! Come here darling—no—the rest of you can go back Well,

stay then, if you want to, but Lucy's the one we want—to hear her say her little poem about the bird in the treetop. Now, stand right there like a little lady, and say it."

Lucy, a rather chubby little girl whose innocent prettiness was hidden beneath a spoiled, smug expression, needed no urging. She lisped about the birdie in the treetop with the presene of a prima donna, and sure enough, her reward was a chorus of "Isn't she darling!", "Perfectly precious!" laughter and other forms of appreciation. While she performed, the other children, grinning with generous approval, climbed to different points of vantage.

And looking up to see one little boy just beaming with a missing-tooth smile of shy delight, one motherly visitor swung an arm around the slender little fellow and dragged him to her lap. Overcome with shyness he smiled into her face and dropped his head. "How about you? You don't know any pieces, do you?" she said good-naturedly. He shook his head. She laughed, and released him.

It was Lucy this and Lucy that. Lucy's golden hair was curled in careful ringlets. Lucy's feet were shod in delicate slippers. "Charles, stop troubling that child this minute! Come, Mother's darling, did that bad boy make my baby cry?"

"Mama, Lucy was throwing sand at Charles first." The loyal friends of Charles stood by him.

"Well, Charles is a big boy, and Lucy's just a little girl—just a sweet little girl—who didn't know any better."

And the mother went on, sublimely unconscious of her mistake in putting Lucy on a pedestal—a little queen who could do no wrong—and expecting the other children to accept her as such.

When Lucy would come in slyly whimpering that the other children had been "mean" to her, her mother would go out and tell them that they must play nicely with the little girl, or she would punish them. And Lucy was not very popular.

Then Uncle Charles came home—their idol. He romped, played, and laughed with the children. He teased them and loved them for a whole month, and then it was time for him to go. His sister looked at him fondly, and asked complacently, "Well, Charles, what do you think of my little family?"

He looked away, uneasily, and then, honestly into her eyes. "Let me ask you a question first," he said. "You remember Enid Smith?"

His sister's mouth straightened. "Yes! I despise her very memory—spoiled, selfish, conceited, smug—and a 'tattle tale' besides. I don't care ever to see her again as long as I live!" Charles understood; they had all been young together. He squared his shoulders and plunged in.

"Well, Sis, I will answer your question now. I'm wild about Janey, think Charles a vast improvement on myself, and Jim and Ellen are such darlings I can't bear

"Hard, I know, hard for me to tell you. But if you keep it up you're going to make just the sort of woman out of Lucy that Enid's mother made out of her 'darling, precious littlums' Enid. Quit it, Sis, like a good sport. Give the kid a chance with the rest. I'll be back in a month," as he leaned over and kissed his still speechless sister gently, "to see how you undo it!"

"The kindergarten is an indispensable part of educational work. The beginning of training is of the utmost value and importance for the work of after years."—J. H. Kirkland, Chancellor of Vanderbilt University, Nashville, Tennessee.

If there is no kindergarten in your community, why not try to get one opened? The National Kindergarten Association, 8 West Fortieth Street, New York, will furnish petition blanks and leaflets on request.

THE SEEN AND UNSEEN

Seen

I love thy rocks and rills,
Thy forests stately, tall.
The valleys ever green,
Which now surpass them all.

The glorious rising sun,
Which gives a brilliant view
Of you valley laden,
With early morning dew.

And the placid waters
Of the peaceful lakes,
And the boisterous billows
Of the ocean brakes.

Unseen

But one often wonders why,
With such beauty here below,
We do not have an Eden here;
The Creator willed it so.

We may have true Eden here,
Living such a Life as this,
And forever dwell in peace
In the realms of endless bliss.

H. G. Olweiler.

THE BEST SELLER

No matter how the literary tides may ebb and flow, one book defends year after year an unchallenged supremacy as the best seller of them all. In this country alone 14,000,000 Bibles and Testaments were sold last year, and it is estimated that the world at large purchased 36,500,000 copies.

Here is substantial evidence that the storms of doubt and denial have no more than ruffled the surface of religious faith. It is equal evidence that interest in religion is still keen and universal, a fact confirmed by the high place accorded to religious books in general among the year's publications. Fiction exceeded their total and also books for children, but religious literature stands ahead of biography and many other popular forms of reading.

Back of these figures is the greater reality of a human need and appetite. Above all other problems, man is concerned to know his own soul and to determine his responsibility to the source of life and his own spiritual destiny. He seeks to weave all his experiences into the pattern of these mysteries and to find faith if he can in a purpose which directs his life. While these needs endure it is idle and superficial to talk of the failure of religion, for religion is much less a matter of creeds than of human conscience and conduct and of the earnest seeking after light and guidance. And the book which has counseled and comforted so many generations of men is still the chief of all sources to which men go for help.—Public Ledger.

the thought of staying away from them, but I won't care if I never saw Lucy again."

His sister sat up, incredulous, choking, blinking, gasping.

He nodded, "Just that. She probably has good qualities at bottom, being your child and Jim's, but you have catered to her, adored her, sacrificed the other children to her, until you've made her a selfish little simpleton. All the children despise her without realizing it."

His sister looked as if she would choke.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday in Advent

December 7, 1930

Stephen

An Early Interpreter of Christianity

Acts 6:7-10; 7:54-60

Golden Text: They chose Stephen, a man full of faith and of the Holy Spirit. Acts 6:5.

Lesson Outline: 1. Stephen's Life. 2. Stephen's Trial. 3. Stephen's Death.

Stephen was one of the seven helpers chosen by the Church in Jerusalem. The rest of this group receives bare mention in the narrative, but Stephen is described at length. His martyrdom, of course, brought him into prominence, since he was the first among the early disciples to seal his faith with his blood. But, apart from that, he was one of the outstanding characters in the Christian community. His un-

timely death cut short a career that might have rivaled that of Paul himself. In his brief day he wrought deeds and manifested graces that entitle him to a high place in the apostolic brotherhood. They have left a deep impression in the records of the beginnings of the Christian Church.

I. Stephen's Life. His Greek name suggests that Stephen was a colonial Jew, though we have no definite knowledge of his early life and conversion. He is first brought to our notice as the most distinguished of the seven Hellenistic helpers (6:5). His work, accordingly, was that of an almoner, or steward; especially among the widows of the Grecian Jews. But he was also a powerful preacher. Luke describes Stephen's character and work in two pithy sentences. He tells us that he was "a man full of faith and of the Holy Spirit," and also "full of grace and power, who wrought great signs and wonders among the people" (6:5, 8).

Thus, his biography, though scant, is altogether adequate for an appraisal of the man. The Bible contains many similar records. It sketches many of its characters with a few graphic strokes. Of Enoch we read, "he walked with God: and he was not, for God took him" (Genesis 5:24). Again, "Behold there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Ghost was upon him." Even the story of Jesus' matchless life shows many gaps which no modern biographer would leave unfilled. Just one incident is recorded between His infancy and His maturity. Yet what item or element is there lacking to form a perfect picture of the life of Jesus?

So what more need we know of Stephen than the few recorded facts in order to take the full measure of the man, and appreciate his true worth? After all, externalities have but little revealing value. It is the spirit of a man that counts. And the spirit of Stephen is clearly set forth. He was full of the Holy Spirit. God dwelt in him; and he, in God. Hence he had faith, grace, and power in rich measure. Hence, also, he was able to work "great wonders and signs among the people." The specific nature of these works is not described. Doubtless the general phrase re-

fers both to his ministry as a helper and to his message as a preacher. Verbally and vitally, with persuasive speech and with self-denying love he was a witness to Jesus Christ.

Such were the men who laid the foundation of the Christian Church in the apostolic age. Riches they had none, nor learning or prestige. But Jesus has kindled a new spirit within them, full of faith, grace, and power. This holy spirit found utterance in their speech, and it was expressed in their deeds. Even in the agony of a cruel death it did not fail to manifest its power. By that spirit the disciples of Jesus conquered the world. That alone explains the virility and vitality of the small group that followed Jesus, and their amazing success against overwhelming odds. Only by the power of that Spirit, incarnate in men, can we conquer our world and complete the task of the Church. Other things may be needful—organization and education. That alone is indispensable.

II. Stephen's Trial. Stephen's labors aroused the hostility of certain Hellenistic synagogues. First they challenged him to a debate. And when he worsted them in this verbal combat, his foes bribed false witnesses "to stir up the people, and the elders, and the scribes." Then he was seized, and brought before the Sanhedrin for trial and judgment. There is food for thought in the fact that his bitter enemies were Hellenistic Jews, the very class whose widows Stephen was befriending; and, furthermore, that it was his theology they accused, not his religion. No one, apparently, found fault with his stewardship.

The specific accusations against Stephen were that he had spoken blasphemous words against Moses, and against God. The false witnesses testified, "This man ceaseth not to speak words against this holy place and the law." Stephen's reply to this charge is the longest address recorded in the New Testament. It is neither a denial of the accusation, nor a confession of guilt; neither a plea for acquittal nor a petition for clemency. It is a fearless testimony to the truth, and, incidentally, an exceedingly adroit defense of his case. It would have convinced any unprejudiced judge or jury.

It is somewhat difficult to determine the precise nature and content of Stephen's sermons and addresses. Some scholars hold that he was the forerunner of Paul in his preaching and proffer of salvation to the Gentiles. Others maintain that it was the high ethical note in his sermons, his emphasis on love rather than law, that offended the Jews. However this may be, there can be no doubt that there was a new note in his addresses. More clearly than most others at this time, he saw that Christianity superseded Judaism. Christ was not a second Moses. His religion of the spirit set men free from the bondage of the law. Hence his Jewish hearers were shocked and offended. They felt that Stephen was assaulting the bulwarks of their faith. Like Christ, he was destroying the temple. To us his message is a deep and true interpretation of the gospel, but to the Jews it meant sheer blasphemy.

Stephen's long address before the Sanhedrin is a condensed narrative of the history of Israel from the time of Abraham to the building of the temple. His recital of these facts differs in minor points from the Old Testament narrative. But that is not surprising when we recall that his address was extemporaneous, and further, that it was orally transmitted to Luke.

In the course of his remarks Stephen spoke with respect of the Mosaic law, nor did he say a word in disparagement of the temple. It was not his lack of reverence, then, for the temple, nor his depreciation of the law that maddened his audience. It was the note of condemnation woven into the historical narrative. With great courage and candor Stephen told the court and the people the naked truth. In spite of

patriarchs and prophets, law and temple, they were a sinful and impenitent nation.

But the most impressive feature of Stephen's address is not found in any of his words and arguments, skillful and convincing though they are. It is the spirit of the man himself that grips us and compels our admiration. His intense conviction and his fearless courage.

Back of that speech stands a man into whose soul Jesus has entered with redemptive power. His only interest in life was the religion, the faith that the Master had kindled within him. His sole ambition was to share his experience of salvation with other men, ready, if need be, to become a martyr for his faith. It was that heroic spirit of the early disciples that caused the amazing expansion of Christianity.

III. The Death of Stephen. The climax of Stephen's sermon was a scathing rebuke. It exasperated his hearers beyond endurance. The legal penalty for blasphemy was death by stoning. But the frenzied mob did not wait for the formal sentence of the Sanhedrin. They rushed upon Stephen and stoned him to death.

The witnesses were required by law to cast the first stones upon the victim. They laid their garments at the feet of a young man named Saul. That is the first historical mention of that immortal name. Saul witnessed this first Christian martyrdom, and heard the Christlike prayer of the expiring Stephen. With marvelous candor Luke writes, "And Saul was consenting unto his death." But the prayer of Stephen entered the soul of Saul like a two-edged sword. That day, perhaps, the struggle began in Saul that ended when Christ vanquished him. Devout men gave reverent burial to Stephen's mutilated body. But the fury of the mob demanded more victims. A great persecution of Christians arose, and Saul was the arch-persecutor.

The early Christians knew how to die, as well as how to live. The spirit of Christ did not forsake Stephen in the bitter agony of his death. He was still full of faith and power when, dying, he looked steadfastly into heaven, and saw the glory of God. And he was full of divine grace when, with his last breath, he voiced a prayer of forgiveness for his murderers.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Dec. 7: The Best Christmas Gifts

II Cor. 8:1-5

The Christmas season is marked by the giving of gifts. We observe the day in honor of the best Gift ever given to man. "God so loved the world that He gave His only begotten Son." "Thanks be unto God for His unspeakable Gift." The Christian world has learned the art of giving from the great Giver Himself. The very atmosphere around Christmas is charged with the spirit of giving. Somehow all of us catch this spirit and we vie with one another in the exchange of presents. It is an old-time and generally observed custom. It has so much in it that is beautiful and lovely, it is so expressive of the Christ spirit that if it should cease it would mean a serious loss to the world. Like all good things, however, it can be abused, it can be overdone, and its values largely lost. It is often in danger of being commercialized and of losing the real spirit that ought to be behind it. It may be perverted into mere formalism or the spirit of selfishness may too largely control it. Then it may become a burden instead of a blessing and do more harm than good. There are a few common-sense rules which should guide folks in the selection and giving of their Christmas gifts.

1. Give thought to your gifts. It is very foolish to select Christmas gifts in a haphazard or hurried fashion. One should take sufficient time to plan one's gifts

aright. Consequently it is a poor policy to wait until the last hour and then rush up to the counter and buy anything that the eye may light upon. Do your Christmas shopping early and do it intelligently. A little thinking in advance will save much nervous energy and likely prove more satisfactory to the giver and, to the receiver. One will also have opportunity by coming early to make a better selection. A gift that has not behind it some real thought and study is generally of little worth. Most people do not use their brains sufficiently in making gifts. We must give with the mind as well as with the heart. Many people do not exercise pains and patience to ascertain what gifts will prove most helpful. This fact applies to all giving. At this time when there are so many calls for help, when so many are knocking at our doors for food or raiment or money or work, it behooves us to use our minds and to give intelligently. It is so much easier just to toss a few pennies into the hands of those who ask us than to make inquiry as to what the need actually is and what the character of our gift ought to be. And this same rule certainly applies in the making of our Christmas gifts. We must have the need of the friend to whom we give very clearly in mind and we must take time and give thought to what we should give or else our gift may be the wrong thing.

2. Give something useful. When we go into our stores and see the multitude of things that are displayed before our eyes we are utterly bewildered and we are impressed with the many useless things that are offered for sale. Every day we should be thankful that we can do without a lot of these things. They are trifles. They simply serve to load us down instead of lift us up. They are useless baggage, and why should we spend our money for that which is not bread. These flippant and foolish goods are offered us because the public buys them and yet has no use for the same. Some folks have a mania for buying all sorts of trash and then wishing the same on their friends at Christmas! Of course, the worth of a gift is not always its intrinsic value, but nevertheless it should be something that can be used or that has some real significance or sentiment to it or else it will be mere junk. Not "any old thing" will do. It must serve to enrich the receiver. It must prove a treasure to the one who receives it. It need not be costly, but it should be valuable.

3. Give something you can afford. There is a great deal of extravagance connected with our Christmas giving. Some folks buy entirely too much. They run up bills which it takes them almost all year to pay. Of course, true giving cannot be measured by monetary standards. When Mary brought her alabaster box of precious ointment and poured it at the Savior's feet there were those who exclaimed, "This could have been sold for three hundred pence and given to the poor!" But Jesus rebuked such a spirit. Giving gifts prompted by love, often knows no financial bounds, but even love must be controlled by common sense. To be extravagant, to do a thing over much, is not a Christian virtue. One's love and affection can often be expressed without spending an excessive amount of money, especially when we cannot afford it. It will not add to the joy of our friends to whom we give gifts if they feel that we have gone beyond our limits. But some folks can afford it and such ought not to give miserly or niggardly.

4. Give yourself with your gift. The poet Lowell expressed this thought in these well known lines:

"Not what we give but what we share,
For the gift without the giver is bare."

With our gifts we must give ourselves. This after all is the only real gift. The giving of presents is only a symbol of

the giving of a larger and better gift. We give ourselves to our friends, but as token of this fact we give them a tangible thing. The ring on the finger of the bride has little intrinsic value, but it expresses the fact that a man has given himself to the woman and she to him. So it is with our Christmas gifts—they only symbolize the giving of ourselves to our friends. This delivers our giving from outward formalism and show, and makes it a real sacrament of friendship. In nothing else do we come so near being like God as in true giving. With His gift He gave Himself, and when we give as He gave then are we truly children of God. Christmas should teach us this great lesson. It should make us all loving and unselfish, kind and gracious, and thus in bringing our gifts to Christ we should give ourselves to Him.

A LETTER FROM DR. RUPP

Aboard the steamer "Woosung"
October 18, 1930

Dear Friend:

We are sailing down the Yangtze after visiting the missionaries at their work in China. Mrs. Rupp and I, accompanied by Rev. George R. Snyder, are on our way to Canton where we will attend the General Assembly of the Church of Christ in China. At Shanghai Mrs. Snyder will join our party. The missionaries will join the Chinese delegates and travel steamer from Shanghai to Canton. This visit to Japan and China was the most satisfactory of all our visits to the Mission fields. The program as arranged since the twenty-second of August was carried out perfectly both in Japan and China. The sole purpose of our visit was to fellowship with the Japanese and Chinese Christians and missionaries. During these months we had the most intimate associations with the Christians in their homes. We met in conferences many Christian leaders, prominent in Church, business and state, including Rev. Dr. C. Y. Cheng—general secretary of the National Christian Council and moderator of the General Assembly of the Church of Christ in China as well as a number of the most prominent educators. We took no sightseeing trips and made no particular effort to see the fine modern buildings and the mission compounds, for we observed these on former visits. Yet, as we entered China and were riding on the express from Shanghai to Nanking it was a beehive of industry as far as the eye could see. The farmers were harvesting the second rice crop and some were plowing fields to plant the fall vegetables and wheat. Sailing up the Yangtze from Nanking to Hankow and on to Yochow gave us a most delightful vacation. After becoming tired of reading and conversation we could either watch the scenery and the farmers at work or sit in deck chairs and rest. We traveled nearly 800 miles inland undisturbed into the worst bandit infested districts and war disturbed territory. The people everywhere were doing business apparently in a normal way.

We visited every point where the Reformed Church is doing work except the Shenchow field. Our missionary work is being established on a far larger scale than formerly. In addition to our schools, hospitals and evangelistic work in the Yochow, Shenchow and Yungsui fields, our Mission is now associated with Ginling Women's College at Nanking where Prof. David Hsiung is at present our representative and an indispensable member of the faculty. He is a graduate of Huping College, of which Dr. Hoy was the former president, and later took a post-graduate course at the University of Pennsylvania, Philadelphia. At Nanking University we met a group of our former Huping College boys who are the leaders of the Christian Fellowship group. At Hankow our Mission is one of six units which have established Central China College. Our Mission is responsible for four professors—two missionaries and two Chinese—and

we are to develop the Department of Education. Prof. Paul V. Taylor, Ph.D., our missionary, is the head of this department and also has been elected dean of the College. On account of the troubles Fuh Siang Middle School for girls has been temporarily moved from Changsha to a mission compound in Wuchang. Our Church supports one teacher and contributes additional funds to this institution. Our Board should appoint at once a fine Christian cultured woman to this school as our missionary to help train leaders for Christian womanhood. Rev. Paul E. Keller, D.D., our missionary, is the Professor of Church History and Homiletics at the Central China Union Theological Seminary. The seminary is educating a ministry for central China. The London Missionary Society, the Wesleyan Methodists and our Reformed Church are conducting this school. The Presbyterians and the Evangelicals are expected to unite soon in the conduct of this union enterprise. At present there are thirty-four students in attendance. Four of them are young men from our fields. We are also associated with the Yale Boys' Middle School at Changsha.

I left Mrs. Rupp at Hankow and went with our missionaries returning to Yochow. In September they had been driven out a second time. The Reds had reached Yochow within a mile where a big battle was fought, and our Chinese teachers reported that 600 were slain on the Red side and 70 on the Nationalist side. This battle prevented any further disturbance to our properties. When our missionaries were driven out by the Reds early in July they lost nearly all their clothing and many precious articles which were gathered during their lifetime. Practically all the most treasured gifts from friends are lost. A little later we will give an account of this in greater detail and I am sure the good friends at home will again supply these needs for comfort of our faithful missionaries.

Our visit to Yochow and Lakeside was one grand holiday, including two Chinese feasts by Chinese and a birthday dinner by the missionaries in honor of my sixty-first birthday. All the pastors and evangelists

from the Yochow district except one, the teachers of the schools, the hospital staff, the Yochow Consistory and congregation and the missionaries assembled for a picture—after which they united in a service of welcome. The pastors and Bible women had their regular fall conference which had been timed for our visit. I addressed this conference at three sessions on "The Man of God," "The Triumph of the Church," and "The Fellowship of Prayer."

The Government forces are now being released from the north and are at present moving into Central China to clean up the Reds. Our missionaries lately have been able to keep the soldiers out of the missionary compound. The chapels in the city and in the outlying districts are frequently occupied by the soldiers who leave them in an awful mess as they move in and out. Our Chinese pastors and their families have suffered terribly. Pastor Tang, whom missionary Reimert converted and trained, reported that 700 were beheaded during the year in his town and that many buildings were burned down. Some of our pastors' homes have been looted and their families driven out, but no chapel or parsonage has been destroyed so far. Our buildings at Lakeside have not been disturbed and all the buildings at Yochow are repaired except two—which can be put in order at the estimated cost of fifteen hundred dollars.

All our missionaries in China are once more at their posts. Owing to about seventy pastors, teachers and other Christian workers who have been educated in our institutions our Mission is now reaching out into much larger activities than formerly. Our whole missionary work now heads up under the Church of Christ in China, which comprises about sixteen mission groups. The Reformed Church certainly has a fine self sacrificing consecrated group of missionaries. It is marvelous how God has led us on this visit in these troublous times. We are indeed very thankful to Him for having had this rare privilege of seeing the missionary activities in Japan and China once more.

Sincerely yours,

Jacob G. Rupp.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Almost 1,000,000 men are out of employment in the automobile and construction industries alone, it was indicated by production figures analyzed by Colonel Arthur Woods, chairman of the President's Emergency Committee for Employment. Each of these industries is now doing business at the rate of about \$2,500,000,000 a year, he said, compared with totals of \$4,000,000,000 each a year ago.

The round-table conference on India was opened Nov. 12 by King George in the royal gallery of the House of Lords, where the King also presided at the first session of the naval conference last January.

General T. Coleman duPont, former Senator from Delaware and one of the foremost financiers of the United States, died at his home in Wilmington, Del., Nov. 11. He was sixty-seven years old.

President Hoover in an Armistice Day address Nov. 11 at Washington hinted at a wider Kellogg pact to guard peace and again called for entry in the World Court.

Through the generosity of George Eastman, Kodak American manufacturer, the City of Stockholm will have an institution whereby poor children will receive free dental treatment. Mr. Eastman has also donated \$1,000,000 for a Paris child dental clinic.

President Hoover has sent a telegram to Senator Joseph T. Robinson, of Arkansas, Democratic leader in the Senate, urging close co-operation between the Democratic and Republican members in the short session of Congress next December, so that the annual appropriation bills for the fiscal year 1932 and measures looking to the relief of unemployment may be enacted before the Seventy-first Congress ends on March 4, and thus avert a special session.

More than sixty persons were killed and forty injured in a landslide at Fourvieres, near Lyons, in the Rhone Valley Nov. 13. Recent heavy rains are believed to have been the cause.

Indicative of the increasing popularity of the air-mail service between the United States and Latin-American countries, the poundage of mail transported increased about 383 per cent between October, 1929, and the same month this year, according to an announcement by the Pan-American Airways, Inc.

Japan has planned a \$25,000,000 loan to make work for unemployed. The money is to be devoted to the development of civil engineering works in various parts of the country.

Immediate entrance of the United States into the World Court, a declaration by this country of its intention to co-operate with other signatories of the Kellogg pact for the preservation of peace and the fixing of an early date for a general disarmament conference were urged in resolutions adopted by the final session Nov. 12 of the Good-Will Congress of the World Alliance for International Friendship.

Official representatives of five Presbyterian and Reformed bodies comprising 3,000,000 communicant members voted Nov. 13 at Pittsburgh for organic union into one united Church.

Premier Yuko Hamaguchi, of Japan, was shot by a fanatic while standing on a Tokyo railroad station platform Nov. 14. His espousal of the London Naval Treaty had raised enemies among the Chauvinists. He became Premier in 1929 and passed many liberal reforms. It is thought he will recover.

Two Nobel awards were made Nov. 13, the prize for physics going to Sir Chandrasekhara Venkata Raman, Professor of Physics at Calcutta University, and that in chemistry to Professor Hans Fischer of Munich.

With a majority of 53 for the Tardieu-Briand government, the French Chamber of Deputies Nov. 14 concluded the debate on Aristide Briand's foreign policy, which has occupied every session since Nov. 2.

Mrs. Annie Patrick Hillis, writer, missionary worker and widow of the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church in Brooklyn for twenty-five years, died at her home in New York at the age of sixty-eight.

The Navy Department's 1931 program for building up the fleet to conform to the provisions of the London Naval Treaty calls for an authorization of nearly \$100,000,000 for new construction and \$40,000,000 for the modernization of old vessels. These amounts have been called modest.

The MacDonald Government has invited representatives of the Jewish Agency to confer on the British policy in Palestine as outlined in the recent White Paper, which served warning on Jews and Arabs alike that Great Britain intended to administer the Palestine mandate exactly as the government interpreted it. The Zionists' protest against the White Paper was world-wide.

Premier MacDonald has given assurance that Palestine will remain a national home for the Jews; that the mandate will be carried out; that no change in policy is contemplated, and that any doubts to the contrary are due to misunderstanding. The government also promised a \$12,500,000 loan to settle 10,000 Arab and Jewish families on the land.

Claims of the United States for damages of \$40,000,000 from Germany on account of the Kingsland and Black Tom fires during the World War have been dismissed by the German-American Mixed Claims Commission, as unproved.

Marshal Pilsudski's bloc won a marked electoral victory in the capital of Poland Nov. 16, capturing half of Warsaw's 14 seats in the Sejm.

Opie Read, author of "The Jucklins" and fifty-three other books was given a homecoming celebration Nov. 16 at Howey-in-the-Hills, Fla. Mr. Read in his 78th year, recently completed his 54th book, under the title "I Remember," containing his reminiscences. President Hoover and many other prominent people sent greetings.

The number of persons in the United States able to work and looking for employment in September was 3,400,000, or 100,000 fewer than in August, according to an estimate by the Department of Commerce and made public Nov. 16 by President Hoover's emergency committee, of which Colonel Woods is chairman.

Stenio Vincent, opponent of American

occupation, Nov. 18 was elected president of Haiti by the National Assembly to succeed Eugene Roy. He is the first regularly elected president of Haiti since American intervention in 1916. Mr. Vincent is editor of the anti-American Haiti Journal, is 56 years old, and a member of the extreme opposition.

One hundred arrests have been made in Spain in connection with the discovery of a plot to upset the monarchy. The royal palace where King Alfonso is staying is heavily guarded. The Queen is in London.

A Conference on Child Health and Protection opened at the White House Nov. 19 for a three-day discussion by 1,200 experts and 2,500 delegates affecting the well-being of the 48,000,000 children in the United States.

The American Bar Association has announced that its membership throughout the country, in a prohibition referendum begun last January, had expressed itself in favor of repeal of the 18th Amendment by a vote of 13,779 to 6,340.

President Hoover has announced for the Census Bureau figures on the reapportionment of the House of Representatives under the 1930 census. Eleven States will gain seats in the Seventy-third Congress, while twenty-one States will lose.

A total of 1,153,157 persons in the United States were passengers in airplanes in the first six months of 1930, according to a statement from Clarence M. Young, Assistant Secretary of Commerce for Aeronautics.

Bobby Jones, winner of the four major golf championships during the past season and generally regarded as the greatest golfer the world has ever known, has announced his retirement from competition.

The first direct all-air passenger service between New York and Chicago will be opened on Dec. 1 by the National Air Transport.

BOOK REVIEWS

Child Life and Religion, by Ilse Forest. Richard R. Smith, Inc., New York. 142 pp. Price, \$1.50.

The perplexed mother who finds it difficult to answer her little children's questions particularly in the realm of religion, must not expect to find in this book a catalogue of children's questions with their appropriate answers, nor even a formal outline of appropriate lessons in religion. The sub-title, "What shall I tell my child about religion?" might lead some persons to expect that. Mrs. Forest is too wise to undertake such a "handbook," nor would that be a very practical tool at any rate. For each child is so much an individual, and as such different from all others, that his religious development cannot be plotted like the floor-plan of a new building.

Mrs. Forest does give, however, a very intelligent insight into the problem of religious training for small children. Her attention is directed mainly to the children of nursery age, and she bases her suggestions on a sound understanding of child-nature, which forms the theme of one chapter, and on a knowledge of the laws of the growth of personality.

She deals with the uses of song and story, prayer and worship, questions and

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their answers in the unfolding of the delicate organism—the mind of the child—and much of her discussion is equally helpful to teachers of religion and to parents.

A. N. S.

Bullio and Other Dogs, by Archibald Rutledge. Frederick A. Stocks Co., New York. Price, \$2.

Our friend Dr. Rutledge, of Mercersburg Academy, is undoubtedly one of the ablest of our young American writers. In 1929 he was the winner of the John Burroughs Medal for the "best nature writing" of the year and how could you help being delighted with these stories of dog heroism, dog sagacity, and dog loyalty? No wonder that reviewers all over the country are praising a collection of stories so true to life and so altogether delightful.

L.

Religious Education of Adults—A Practical Manual for Church School Leaders,

by Dr. W. Edward Raffety. Revell, New York. 214 pp. Price, \$1.50.

Perhaps we are prejudiced in favor of this book by the fact that its author is a personal friend and a regular contributor to the "Messenger," as well as by the further fact that it is dedicated to a group of friends who are partners in a pioneer project in religious education in Bible Lands, especially Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association, and Levon N. Zenian, of Beirut, Syria, director of Religious Education in the Ancient Armenian Apostolic Church. But apart from all that, the editor is convinced that this is a statesman-like survey of a contemporary obligation which leaders in the sphere of Christian education can scarcely afford to overlook. Dr. Raffety writes with such enthusiasm, in language free from technicalities, and with suggestions so concrete and usable that it should stimulate zeal for this great work of Adult Education in Religion among thousands. We are grateful for this book and heartily commend it. L.

The Light Shines Through. The Abingdon Press, New York. 204 pp. Price, \$1.50. Here is a volume rich with treasure. It

"In the poorest cottage are Books; is one Book, wherein for several thousands of years the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him."

Carlyle.

contains 19 messages of consolation by ministers eminent for their services of solace. Its purpose is to bring comfort to those who walk with their loved ones through the "valley of the shadow of death," and to assist those who are called to offer comfort to the bereaved. When hearts are wounded and clouds and darkness seem all around us, such messages as these will bring the oil of joy for mourning; and as so many are in need of consolation, we should think that this little book would be greatly prized. E.

"Affirmations of Christian Belief," by Herbert A. Youtz. The Macmillan Co., Publishers, New York. Price, \$1.

Once in a great while a book appears that is stimulating and soul-stirring reading. It is to this type that this book belongs. From the standpoint of size it is rather small, but from the standpoint of contents it is a volume of tremendous scope. It is a plea for a correct estimate of man. As the author expresses it in the opening chapter, "We need a new estimate of spiritual humanity, a new reverence for men, a new self-respect." The story is told that a Calvinistic minister visited a home of his flock and in order to satisfy himself just how faithfully the parents were performing their religious duties asked the eight-year-old little girl in the family the first question in the Westminster Catechism, "What is the chief duty of man?" And without a moment's hesitation the answer was given, "To glorify God and to enjoy Him forever." Just to try out the young miss, he asked another question not found in any Catechism, "What then is the chief duty of God?" In no wise embarrassed by the question, she answered, "Well, if it is the chief duty of man to glorify God and to enjoy Him forever, it must be the chief duty of God to glorify man and to enjoy him forever." So many, however, in these days are trying so hard to degrade man, to dehumanize him and to make it appear that he is a mere machine, only a higher form of animal life, practically ignoring the tremendous fact of personality. Materialistic science and certain systems of philosophy are the chief offenders in this direction. Any one, however, who reads this little book will feel by the time he has reached the last page that man is a person and a child of God. The book is just the kind of tonic the average minister needs to keep him from losing his faith in humanity and from drifting into cynicism. It is written in a lucid style and is literally packed with the finest kind of thought. P. D.

"The Adventure of the Hereafter," by Rev. Wm. Edward Biederwolf, D.D. Richard R. Smith, Inc., Publishers, New York. Price, \$1.50.

The author of this book will be recognized as one of our popular evangelists. No doubt the sermons contained in it were preached by him in his campaigns which he has conducted through the years. They deal with immortality and the future life and invariably at the close sound the evangelistic note. While Dr. Biederwolf must naturally feel as baffled in his attempt to unravel the future as do most of us, still what he has to say on the subject is both interesting and suggestive. In these days when the cult of Spiritualism thrives the way it does and a host of notables in the scientific and literary world stands openly committed to the truth of its claims, the third sermon in the book on the subject, "Can we talk with the dead?" might relieve a great many minds if it could be given a more general circulation. Among other topics discussed are such as these: "Where are the dead?" "Shall we recognize our friends in heaven?" "Do angels minister to the living?" "Is there such a person as the devil?" "Heaven, Hell, etc." People will always be interested in questions such as these, and these sermons are

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The Learned Knife, by Laurence Hyde. Published by Gerald Howe, London. Price, 12s. 6d. in England; \$5 in America. A notable book reviewed for the "Messenger" by "Scrivener."

Here is another in the series of attempts to solve the problems of epistemology, which offer so compelling a challenge to our generation. Whitehead, Wieman, Lippmann, Dewey, Brown and others have had their say; but none of these have attacked the question with such vigor nor given us so readable a book as has this young English aviator, Laurence Hyde. "The Learned Knife" is, of course, the scientific mind, which cuts off from reality that portion which science can measure and classify, and stoutly maintains that it is dealing with the whole of reality. To this Mr.

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contrary, the vitally important factors in human experience lie wholly beyond the sphere which is accessible to the scientific method. Our failure to achieve either a satisfactory sociology or a psychology worthy the name is due to this persistent ignoring of all that is most significant in human relations or our own inner consciousness.

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If you are having difficulty in maintaining your faith in the efficacy and sufficiency of a genuine religion of the spirit in this modern machine age, "go sell all that thou hast" and buy "The Learned Knife."

First Steps in Religious Education, by Frances M'Kinnon Morton. Cokesbury Press. 203 pp. Price, \$1.25.

Another bull's eye shot from the Cokesbury Press! If this review could transfer the writer's sense of appreciation of this volume to the reader, every mother who reads it would buy Mrs. Morton's book. It is a small investment for so valuable a handbook on religious education in the home. The recognition of the strategic position of the home in the process of religious education makes this a most timely book.

It is built on the solid foundations of good modern psychology, Christian ideals of life and conduct, a love and respect for childhood, and a practical experience in motherhood. The author deals with the practical matters of children's play and work in the home, the matter of obedience and its proper development, the nurture of the moral life, and the specifically religious experience of the child—his relation to God and to the Church. "First Steps in Religious Education" might be a first recommendation for conscientious Christian parents who seek the tools for fulfilling their function of parenthood wisely and well. It is also a valuable help for pastors and other religious educators who are working at the job of developing a finer Christian home life in our nation.

Some beautiful prayers of motherhood and a bibliography on the theme of the book add to its usefulness. A. N. S.

Evangelism and Christian Experience, by John S. Stamm, D.D., Bishop of the Evangelical Church. The Evangelical Press. Price, \$2.

Time was when Lutheran and Reformed preachers referred to their Evangelical brethren as "Schwarmer," a term of con-

"A wise man will select his books, for he would not wish to class them all under the sacred name of friends. Some can be accepted only as acquaintances. The best books of all kinds are taken to the heart, and cherished as his most precious possessions. Others to be chatted with for a time, to spend a few pleasant hours with, and laid aside, but not forgotten."—Langford.

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tempt because of the emotional excesses of the annual revivals held by the pastors of this and similar sects. But we have traveled far since those days of long ago, and our denominations now conduct revivals without a word of apology or explanation. Evangelism and all that the word connotes has been studied, tried, tested, and found worthy of a place in the program of every Church. It is more than an annual recruiting of new members, or the stepping up of the vitality of indifferent Church members. Bishop Stamm is thoroughly familiar with all phases of the word evangelism and Christian experience, and he treats the entire subject in a chatty and charming manner. We are happy to have

such a book on our desk to offset the negative attitude of many modern writers who place the emphasis on what self can do in deepening the inner life of the religious man and woman—a process of lifting one's self by the boot-straps into higher realms. And it can't be done. A splendid book for every preacher who is looking forward to the next Lenten season and who is groping for a program, or, better still, the justification for planning for an intensive drive upon the sinner section of his Church's nook in the community. **H.**

G. Campbell Morgan, by John Harries. Revell. Price, \$2.50.

Dr. Morgan is a great preacher because he is a competent exegete. As such thousands have heard him and feel that they know him. It is interesting to read details about such a popular preacher whose pulpit is found wherever groups of men assemble to hear a prince of the sacred desk. The biographer has given us the usual type of life story (not that of the Ludwig type) of this English speaker. It is a capital story and the average preacher wonders just where the strength came from to do all the things that Dr. Morgan has done in his strenuous career: and there are four preacher sons to carry on! Years ago a common question was, "Have you heard G. Campbell Morgan?" "Yes. Wonderful." "Wonderful is right." There is one question the reviewer often ponders about, and the biographer in this case does not answer it. Why do not some of these great pulpiteers stay put? The answer may be, the whole world is their pulpit. So be it; the rest of us have to labor on the parish problems, and provide the rostrums for these princes who come and go after they have been heard. **H.**

What is Lutheranism? Edited by Vergilius Ferm. The Macmillan Co. Price, \$2.50.

When the reviewer picked up this volume he said, with a sigh, "Another 300 page justification of one phase of exclusive Protestant traditionalism." But the Foreword had a certain tang that sent him through the entire volume and gave him an appetite for the editor's final essay, perhaps the best in the entire apologia for Lutheranism. Much of the material sounds new and modern, but it is not; how could it be? The apologists spend much time in telling the reader what Lutheranism is not. Nor do all agree as to what it really is; naturally, for all the schools—which may be an infelicitous word—of Lutheranism are represented in these essayists, and superficially expressed, it seems as though the one thing in their faith to which all subscribe is their name, Lutheran. It is a stimulating book, written for the 20th century believer about something that took its rise in the 16th century. Modern trends of interpretation are mentioned, en passant, but politely put in their place, and that place is not in the Augsburg Confession. One thing more needs to be said for this book, the outstanding things claimed by these Lutheran theologians are the identical things claimed by all the rest of us; so it's about time that Galesburg Rules be buried deep under the scrap heap of traditionalism and medievalism. **H.**

The New American Prayer Book; Its History and Contents, by E. Clowes Chorley, D.D. Macmillan. Price, \$1.50.

The Book of Common Prayer—whether it lies on a table close to the Bible, or stands in the hymnal rack in a pew—has a certain air of dignity and sanctity that it shares with no other religious book. Dr. Chorley tells a very exciting tale about this book, its ups and downs, both in England, the American Colonies, and in the United States. The recital of the most widely used prayer book's growth and development reads like a tale that is told, and frequently one stops to meditate on the strange fate that even a manual of religious rites suffers at the hands of time,

of friends, and of enemies. Even the hands of non-conformists thumbed its pages. If you have held the book in awe and thought that it fell, Minerva-like, complete and entire upon an Anglican altar, read Dr. Chorley's story of its history and contents and you will understand that after all it is only a liturgy and one that has been tempered with from time to time, having even been carried before the British Parliament for endorsement: beautiful nevertheless, a valuable mine for all other prayer books and liturgies since 1789. **H.**

Pilgrim and Pioneer (Dawn in the Northwest), by John M. Canse. The Abingdon Press. Price, \$2.

The days of the Indian thriller are gone forever; even the movies cannot revamp an exhausted story. But there is still many a tale of heroism to be recited and Dr. Canse's story of the religious and spiritual dawn in the great Pacific Northwest is as interesting and thrilling as any tale of pioneer days in the West with its dangers and its hostilities at the hands of the Indians. This is the story of the "notable adventure of a group of hardy Christian pioneers who blazed a trail and laid the foundations of a Christian Commonwealth." It's about time we heard this story, for we have been told the other one about how the great Northwest came into the Union. The Church has every right to chronicle the exploits of her missionaries as grandiloquently as has and does the State exploit her pioneers. **H.**

The Bible and Business, by Umphrey Lee. Richard R. Smith, Inc. Price, \$1.50.

If you imagine that by reading this book you will discover the secret of the Jews' success in business you will be disappointed. The Gentile, not the Old Testament code of business ethics, made the Jew a go-getter. This book is simply a study of the Bible with the one idea foremost: what has the Bible to say about barter, trade, finance, and investments? The author has combed the entire Book and his finding ought to prove valuable to the research student. It does not cast any light on the vexing and complex business problems of today. It simply makes available what the Bible taught about business in a past age and among a simple people. **H.**

Miscellaneous Notes on Old Testament Topics, by Barnard C. Taylor. The Judson Press. Price, \$1.25.

The author is Professor of Old Testament Interpretation at the Eastern Theological Seminary, and the book is exactly what its title suggests, notes on the Old Testament. They are brief, show great familiarity with the subject discussed, indicate mature judgment. The homiletical suggestions from Jeremiah and other prophets, and from the Psalter, will furnish good starting points for hard driven sermonizers. Dr. Taylor is sound; in his lifelong study of the Old Testament he did not make the acquaintance of the redactor, the multiple editors, the scissors and paste-pot creators of the canon now in use. **H.**

The Fishermen's Saint, by Sir Wilfred Grenfell. Charles Scribner's Sons. 56 pages. Price, \$1.

It is only a booklet of 56 pages giving the address delivered by Dr. Grenfell when he was installed rector of St. Andrew's University, but like all else that Dr. Grenfell has written or said, it is worthy of one's careful reading. Of course the patron saint is none other than Andrew, who was content to be known as "Simon Peter's brother." Andrew is also patron saint of the university that bears his name. On this occasion Dr. Grenfell was presented to the students as "the laborer of Labrador, toiler of the deep, tiller of the human soil, helper and healer of the lives of men." The author finds in Andrew a philosophy of life that offers a safe and sane guide to

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men of every rank and station. He shows us Andrew as "a man who sought no title or honor or riches for himself . . . just because his ideal was that of his Master, no less than that he might be everybody's brother." **S.**

Music and Religion. Compiled by Stanley Armstrong Hunter. The Abingdon Press, 231 pages. Price, \$1.75.

Here is a book that should commend itself to the Christian ministry and to all

others who are interested in music as an aid to worship. Dr. Hunter, who is the pastor of the St. John's Presbyterian Church, Berkeley, Cal., requested a group of ministers of different communions, to deliver sermons at some musical service, on the general theme of music as an aid to worship, and then to give him these sermons for their use in this volume. Here are 15 sermons sent to him by ministers who responded to his request. All of them are worth reading and reveal a desire to promote the use of the best of sacred music in the services of the sanctuary. The Introduction was written by Clarence Dickinson, organist at the daily chapel services of Union Theological Seminary and teacher in its School of Sacred Music. Each sermon is preceded by a brief sketch of the writer; the preacher's favorite hymn is also noted. The first sermon is by Dr. Henry van Dyke, and was delivered by him at the dedication of the new chapel at Mercersburg Academy. Here is a list of the sermon themes: Music as an Aid to Faith; The Meaning of Music; The Parable of Harmony; Hearts in Tune; The Organ Speaks; The Harmony of Religion; When Music Gives a Soul to Words; A Violin Sermon; The Source of Spiritual Power; The First Christian Hymn, "Mary's Magnificat"; When Jesus Sang; The Singing Heart; The Greatest Song in the World; Wonder, Love and Praise; Prayer and Music in Worship. Dr. Hunter has rendered a real service in the compilation of this volume. The closing paragraph to the Preface says, "All royalties from this book, a co-operative undertaking, will be given to the library of Ewing Christian College, Allahabad, India. Dr. Hunter taught for two years in this college."

Christian Vocation, by Frank S. Hickman. Cokesbury Press. 239 pages. Price, \$2.

This is a thoroughgoing psychological study of the processes involved in the experience of divine call to specifically religious vocations. Without overlooking the important fact that the sense of a divine call pertains to many other forms of occupation, this treatise deals with this narrow subject in order better to understand the causes and circumstances surrounding such an experience and to provide religious education with clues to a sane and constructive cultivation of the sense of divine call.

He draws a nice distinction between the mystical and the rational elements in divine call. The former rests largely in the native religious endowment of the individual. It is the "conscience" element of the experience. The latter is the element that is controllable by factors in the environment. He shows that it is religious education's task to provide the home and Church and school, and, so far as possible, the general environment that will reveal to properly fitted men the world's need of their services as religious leaders. He deals briefly also with the problem of undeceiving the unfit who are convinced that they are called to the ministry or like callings.

Four appendices give synopses of studies in the lives of eminent religious leaders, of student volunteers of the year 1919-20, of persons permanently hindered from going to the foreign mission field, and tabulated answers to a questionnaire submitted by a selected group of 54 persons regarding their experience of divine call. This study lifts the idea of a divine call out of the atmosphere of irrational piety and puts it upon an intelligent basis. It was prepared for the Belk Lectures at Wesleyan College during April, 1930. The author occupies the chair of Psychology of Religion and Homiletics at Duke University.

A. N. S.

The Lesson Commentary, 1931. Edited by Drs. Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, Philadelphia, Pa. 316 pages with 2 colored maps. Price, \$1.75.

NOTICE

Books of all publishers, particularly those reviewed in this issue, can be secured postpaid through your Board. Send your order to

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Those who are familiar with the former volumes issued by this Board, will find this 1931 volume up to the standard set by former issues. The Bible text used is the American Standard edition of the Revised Bible. In half a dozen lessons the schedule for 1931 deviates in whole or in part from the International Uniform series. These changes have been made in order to effect greater harmony between the lessons and the Church Year. The general plan followed in the study of each lesson includes: Helps from Hebrew Sources; The Lesson Text Interpreted; Truths for Daily Living, and Preparing for the Next Lesson. The work is carefully done. With so large a number of excellent Commentaries issued each year, there can be no valid excuse for teachers or scholars going to the classroom without careful preparation for the lesson hour.

A. M. S.

The Indian Wars of Pennsylvania, by C. Hale Seip, Esq. Large 16mo., 793 pages. Price, \$5 (Order from the author at Butler, Pa.)

The author is not only a member of the Pittsburgh and Butler Bars, and a member of the Historical Society of Penna., but also an active lawyer who has found time to delve into the early records of the Keystone State, and weave a series of interesting chapters around the "Indian Wars of Pennsylvania." Mr. Seip devotes the first 3 chapters to the study of the Pennsylvania Indians, their religion and character. Then he passes to the presentation of the Indian and the white man in conflict for supremacy. In his "Preface" Mr. Seip says, "There is no more thrilling and tragic chapter in American History than the period of the Indian wars and uprisings in Penna." Dr. Geo. P. Donehoo, former State Librarian of Penna., says in his "Introduction" to the book, "Mr. Seip has wisely followed the same scientific method in his collection of his data for this work, which he followed in his 'Indian Chiefs of Pennsylvania.'" As a consequence, the two books give a thoroughly accurate picture of the thrillingly romantic period of Pennsylvania history from 1755 to 1795, during which the mountains and the valleys of the frontiers of Pennsylvania were literally drenched with blood." The volume has a series of appendices and an elaborate index that aid in making the book more valuable.

Many Public Libraries have this book on their shelves. It should be found also on the shelf of every **Public School Library** in the State of Pennsylvania, as well as in the private libraries of citizens of the Keystone State.

A. M. S.

Christian Reunion in Ecumenical Light, by Francis J. Hall, D.D. Macmillan. 150 pages.

This is no opportunist appeal for a pell-mell rush into reunion of the Christian

Church. Indeed it disclaims that very approach as inimical to the cause of Reunion. It is rather a calm discussion of the present status of the world-wide aspects of reunion of all Christendom. The author, while in sympathy with the local movements for reunion within the borders of Protestantism, deals in this book with the larger problem of all Christendom, including Roman, Eastern and Anglo-Catholics, as well as Protestantism. He discusses with appreciation the work of the Lambeth Conference and favors the continuation of its method of bringing into the clear for mutual recognition the numerous differences of opinion and custom in the Christian Churches. He would gloss over and conceal none of these divergences, but promote instead a mutual study of existing differences with a view to better understanding.

His patient, time-taking approach to this issue is essential to his belief in the possibility of ultimate papal reform to such a degree as to make possible the reconciliation of existing antipathies. Denominationalism, of course, has no place in his ultimate conception of a reunited Church, but he makes room for a considerable measure of provincial freedom so far as consistent with real authority. Liberal Protestants will feel that the doctrinal foundations of his approach to reunion are too exacting and that the essential requirements for reunion demand the surrender of less by Anglicans than by any other Christians. To be sure, he makes no schematic proposals, preferring rather to postpone such schemes until a later date, and for the present a penitent and honest study of the elements that separate the Christian Churches. Bishop Manning has written an approving introduction.

A. N. S.

The Western Piazza, by Newell Dwight Hillis. Fleming H. Revell Co. Price, 60 cents.

This latest addition to the now famous "Star" series of religious books is a gem of unique loveliness. Written when the great preacher was himself standing on life's Western Piazza and about to journey down through sunset-land, the little book is filled with scraps of sunset and the mellow beauty of autumn years. For the preacher who would preach to the aged or bring light to the beshadowed hearts of men and women, this book is a treasure. Moreover, it is the finest thing with which I am familiar for one to offer as a Christmas present to an aged man or woman.

H. D. McK.

The Inner Sentinel, by L. P. Jacks. Harper & Brothers. Price, \$2.

Like the works of William James, this volume is as lucid as it is searching, as clear in its language as it is profound in its teaching. Professor Jacks, of Oxford, is a distinguished philosopher, a great preacher, and an author who possesses the rare art of putting things. "The Inner Sentinel" is a study of ourselves—and of something more. This is a volume to feed upon, to walk with, to dream about. And, lest I forget to mention it, it is very suggestive of a series of sermons. To watch Jacks turn the tables and make Bertrand Russell look completely silly is an exhilarating bit of pleasure; to see him portray the heroism and meaning of a living Soul in a "living Universe" is a redeeming discipline.

H. D. McK.

Things I Know In Religion, by Joseph Fort Newton. Harper & Brothers. \$2.

It is probably true that Dr. Newton presents more pure religion in his sermons than does any outstanding American clergyman. This new volume, a Preface to Faith, is lyrical in its beauty and profoundly searching in the truths it presents. Preachers can scarcely afford to miss this book.

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